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ABSTRACT

A digest of ideas and initiatives to make higher education more responsive to young people is provided. Part 1 includes excerpts of articles and reports concerning the International Youth Year (IYY), a United Nations' sponsored year of celebration of youth and a program of meetings to discuss youth problems and solutions. The themes selected for the IYY are participation, development, and peace. Part 2 provides an introduction to the world congress, UNIV-85, on "Youth: Forming the Future." Country reports, studies, and articles are excerpted covering the following themes: higher education and the moral norm, college students, higher education today and tomorrow, and renewing the liberal arts. Specific topics include: sources of youth alienation and crime, scientific progress and human values, Japanese youth, Christian social teaching, values that come from parents and the community, why universities are failing to impart values, the illusion of students' individuality, characteristic features of an "autonomous" person, book publishing, computer technology and liberal education, reasons for studying the humanities, and what constitutes a good curriculum. Data on employed youth and college enrollment for various countries and regions are included, along with the addresses of IYY coordinating committees for 17 countries. (SW)

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47/48 — Spring 1985

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-INTERNATIONAL YOUTH YEAR FEATURES—

Simone Weil on Study
C. S. Lewis on Learning
Henry Regnery on Publishing
Pope John Paul II on the Future

with

Country Reports and Studies of
Moral Education, Today's Student, the
Contemporary University, and the Liberal Arts

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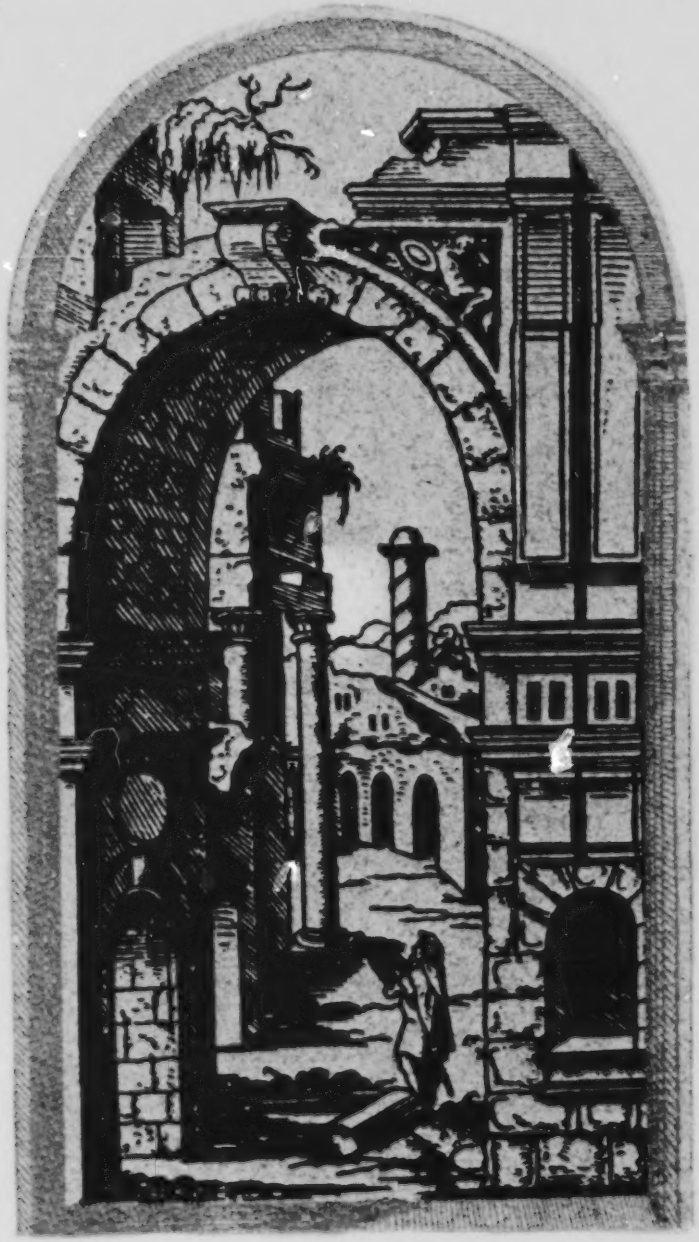

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INTRODUCTION

YOUTH: FORMING THE FUTURE

In 1985 the International Youth Year has provided the Institute for University Cooperation with the theme of its year-long study in preparation for the world congress, UNIV-85, on "Youth: Forming the Future."

The next issue of *Cooperation in Education*, No. 49/50, will carry a complete account of the proceedings of UNIV-85 and related documentation, as well as indications of ICU's future directions for 1986.

Meanwhile the editors have intended the present issue to provide an introduction to UNIV-85 and a selection of brief pieces which can be of interest to all who are concerned with the UNIV-85 theme, whether university administrators, faculty members, or students, especially in the English-speaking countries.

The present issue, then, is a kind of "reader's digest" of ideas and initiatives that have been expressed recently or in the past which can help to set forth directions for continuing efforts to make higher education more responsive to the aspirations of its best friends.

Readers in the English-speaking countries which have been participating in ICU activities and in the UNIV congresses are invited to send their responses, whether news items or comments, for future issues of *Cooperation in Education*. They can reach the editor, Paul O'Donnell, at 330 Riverside Drive, New York NY 10025.

PART I:
INTERNATIONAL YOUTH YEAR

Inter-University Congress in Quezon City, Philippines

INTRODUCTION AND BACKGROUND: Youth Has Its Year

A Feature article, excerpted from ***Development Forum,*** *of the United Nations Secretariat, by Stephen Silha.*

The world youth population was 738 million in 1975. By the year 2000 more than one billion people between 15 and 24 will need education, jobs, and recreation on this planet — an expected increase of 60 per cent. The privileged will find their way, or have it shown to them; the less fortunate will make do — and many will make trouble. While the youth population of the more developed regions will increase only 5 per cent in the last quarter of the twentieth century, the corresponding figure for the developing areas will be 80 per cent. This means that the youth population in Africa, Asia, and Latin America will almost double in that period.

It can be expected that most of the familiar problems young people are facing today will become even more aggravating: inadequate educational opportunities, irrelevance of schooling to productive participation in the future development of society, unemployment, malnutrition and poor health services, a sense of powerlessness to participate effectively in the political process, a sense of alienation in soulless concrete cities and materialist societies which promise much but deliver little, frustration over the contrast between their natural idealism and the growing immorality in the world.

AN OPPORTUNITY, NOT AN EVENT

International Youth Year has come just in time. It is not an event but an opportunity — an opportunity to review the status of youth in every region of the globe and to plan programs which can activate young people to fullfill more of their potential as participants in solving these great problems.

Planning for the International Youth Year began in 1981, when the United Nations adopted a specific program recommended by the 24-nation Advisory Committee for IYY calling for a local and regional implementation of the General Assembly's 1979 decision to celebrate a year of youth.

Why youth? Why a special year? It is a cliché to say that "youth is the key to the future," but behind it lies a solid reality. Rich and poor, young people today live in societies undergoing rapid social and economic changes. Finding a productive role in life becomes increasingly problematic as familiar paths are overlaid with new and often conflicting alternatives. Moreover, we live at a time when the need to understand the physical and cultural diversities of the planet seems greater than ever.

THE IYY THEMES

The themes selected for the IYY are Participation, Development, and Peace. They are proposed in order to help young people focus on specific aspects of their education and work: participation in the overall development of a peaceful society; encouragement of regional and local policies and programs to improve the situation of youth in accordance with existing conditions, past experience, and future priorities.

Mohammed Sharif, Executive Secretary of the IYY Secretariat in Vienna, has elaborated on these themes: *Participation*, he said, recalls the right of young people "to be included in discussions and decisions affecting their lives and the future of their societies." It implies understanding, acceptance, and an affirmation that their involvement be taken seriously. *Development*, he went on, suggests initiatives that are both individual and social: "Young people must be free to develop their cultural heritage" in ways that respect tradition and at the same time the changes that are occurring. *Peace* is not to be regarded as the mere absence or avoidance of conflict; it means a positive assurance that the future will hold real possibilities for participation and development.

A YEAR OF CELEBRATION

IYY 1985 is also a year of celebration. The planting of one billion trees is only a symbolic affirmation of the rights and responsibilities of youth which have been proclaimed in a draft declaration. Seminars, workshops, and symposia are being held throughout the world to discuss specific problems relating to youth and to plan realistic objectives. A series of studies and reports by official

and private bodies are being prepared on the situation of youth in the 1980s.

In many of these reports, which reflect conditions on all the continents, a hopeful trend has emerged: Many young people share a desire to harness their energies to the tasks of struggling with poverty, hunger, illiteracy, and disease — the daily reality of a majority of the human race. A number of countries have already reported major projects organized by youth to improve housing and employment conditions, to develop skills, to improve and protect the natural environment, to stimulate cultural life, to develop community-based education in nutrition, sanitation, and family life.

With the cooperation of governmental and non-governmental bodies, the national coordinating committees for IYY in more than 80 countries are calling upon youth leaders and agencies that are concerned with young people to make good use of this opportunity to explore new ways to make improvements in the condition of young people and to enhance their prospects for peaceful participation in future development.

Report of the Secretary-General . . .

THE SITUATION OF YOUTH IN THE 1980s

Excerpted from a report prepared in accordance with Economic and Social Council resolution 1979/16 on youth in the contemporary world, December 6, 1982.

I. Overview of the Youth Population

The world youth population, defined as persons aged 15 to 24, has increased from 450 million in 1950 to over 850 million in 1980, an increase of 86 per cent. The total population of the world increased by 76 per cent during the same interval. Current United Nations projections indicate that the world youth population will reach 1 billion by 1990, although the growth rate reached its peak in 1980 and is expected to decline slowly throughout the remainder of the century.

Demographic trends of the youth population in the more developed regions are markedly different from those in the less developed regions. The total number of youth in the more developed regions reached a peak of just over 190 million in 1980 and is expected to decline to 176 million by 1990. The youth population in these regions (primarily Europe and North America) is about 17 per cent of the world youth population, but will decline to 14 per cent by the year 2000.

In the less developed regions the youth population more than doubled between 1950 (317 million) and 1980 (665 million); currently it is about 78 per cent of the world total. The youth population in these regions is expected to grow to 893 million by the year 2000 (84 per cent of the total). Well over half of the world's youth live in Asian countries.

II. Situation of Youth within Economic and Social Trends

The key words in the experience of young people in the present decade are probably "scarcity," "unemployment," "underemployment," "anxiety," "defensiveness," "pragmatism," "subsistence," and even "survival." If the 1960s challenged certain categories of youth with a crisis of culture, ideas, and institutions,

the 1980s will confront them with a concrete, structural crisis of chronic economic uncertainty and even deprivation.

Current trends in both the industrialized and developing countries in practically every region of the world indicate dramatically increased numbers of unemployed young people. For the first time since the end of World War II (for the industrialized countries) and since attaining independence (for most developing countries), the economic future is no longer perceived as one of steady progress, either towards prosperity or towards ever higher levels of production and consumption.

There is a growing realization that problems of youth employment in both industrialized and developing countries, in spite of their differences, are caused by a number of circumstances related to the transition from the world of education to the world of work. Over the last ten years the dramatic rise in the number of unemployed young people has brought into sharp relief the mismatch between education and the job expectations and wage aspirations that it generates on the one side, and the nature and quality of employment opportunities on the other.

SOURCE OF ALIENATION

Educational systems in many developing countries, still modelled on those of the former colonial powers, often alienate the young from their cultures, languages, societies, and families, as well as from manual work, without producing people with the knowledge and skills needed in the new economic and social environments.

With respect to social problems faced by young people, the gap between generations seems to have increased in the past three decades. Youth strives more and more for autonomy and authenticity, seeking to create life styles, social values, and norms that are often radically different from those of adults. This striving is intensified by the uncertainty and the unreliability of their elders with regard to the future of the economy, the condition of the environment, or the maintenance of peace. Negative attitudes on the part of the older generation, including repressive measures against any expressions in favor of political, economic, social, or cultural change, contribute to the widening of the generation gap. At the

same time, adults accuse youth of passivity, lack of ambition, and political indifference.

YOUTH CRIME PROBLEM

The youth crime problem has assumed serious proportions in many countries. Juvenile delinquency is also rising as a result of family disintegration, rapid urbanization, inadequacy of educational opportunities, housing, employment, health and welfare facilities, conflict between traditional and modern values.

One of the most serious social problems of young people is drug abuse. In the last few years it has spread from the advanced industrial societies to the developing countries. There is an evident correlation between drug abuse and crime. Addiction is no longer restricted to one or a few social classes; nowadays it affects youth in all social strata and is no longer confined to urban areas. Drug abuse among youth is so widespread that it has become the main pattern of juvenile social deviance. Sometimes it diverts youth into a socially marginal state of passivity, but increasingly it is also a factor in active social disturbances.

III. Participation of Youth in Development

In order to relieve the problem of unemployment among young people and to promote economic development, a number of developing countries have established various special programs for the training of unskilled and unemployed youth. These programs, however, have been reaching a relatively small number of young people because of their high cost and problems in planning.

Youth participation in national development differs from urban to rural areas and also according to levels of socio-economic development. In many developing countries the situation of rural youth is more difficult than that of the masses of urban young people since unemployment and underemployment, illiteracy, malnutrition, and the lack of amenities and of services are more widespread in rural areas.

IV. Youth and International Life

During a meeting of an *ad hoc* technical interagency working group held in March, 1982, it was noted that there was an urgent

necessity to promote the education of young people in a spirit of peace, mutual understanding, and cooperation. Young people all around the world express in different ways (through rallies, manifestations, meetings, etc.) their deep concern over threats to peace. Arms reduction often forms the motif of youth aspirations for peace.

In many parts of the world, governmental and private organizations are making efforts to develop travel, international contacts, and the kinds of educational, cultural, and athletic activities which facilitate contacts among young people of many lands.

The establishment of a new international economic order which distributes the benefits of development more equitably appears to be one of the most necessary items for the world's youth in the 1980s. Without these structural adjustments, developed and developing countries will not be in a position to improve opportunities for youth employment, education, health, and related needs.

V. Summary and Conclusions

The youth problems outlined in this report have not exhausted the full complexity of the situation; they merely highlight the most pressing problem areas youth are facing in the 1980s. No remedies are offered for the solution or relief of these problems since that is not within the competence of the report. Because the situation of youth varies from one country to another, policies and programs must be geared to existing priorities, circumstances, and experiences in each country or region. Youth should not be viewed as a monolithic group but as a demographic and cultural category embracing different groups with different needs and environments (for example, young women, rural and urban youth, and disadvantaged youth).

The rights and responsibilities of youth should be considered carefully, not only through national and international legal documents, but also through the creation of economic, social, political, and cultural conditions necessary for their real attainment. During the remainder of this decade and beyond, nations will be called upon to re-think not just youth *policy*, but their very *concept* of youth.

Note: Copies of the complete report are available from the United Nations Economic and Social Council, document E/1983/3.

Appendix

Table I: Percentages of employed youth (ages 15 to 24) for English-speaking countries, latest available year

	year	male	female	total
Africa				
Kenya	not available			
Nigeria	not available			
Latin America				
Jamaica	1980	47.4%	21.0%	33.4%
Trinidad	1979	74.0%	35.0%	55.0%
North America				
Canada	not available			
United States	1979	68.9%	56.5%	62.7%
East Asia				
Hong Kong	1980	65.8%	61.0%	63.3%
Japan	1980	43.5%	44.3%	43.9%
South Asia				
India	not available			
Malaysia	1977	71.9%	45.5%	58.8%
Philippines	not available			
Singapore	1980	69.2%	63.6%	66.5%
Europe				
Great Britain	not available			
Ireland	1977	69.1%	53.9%	61.7%
Oceania				
Australia	1976	72.7%	57.7%	65.3%
New Zealand	1978	77.8%	54.8%	64.0%
Average	1979	66.0%	49.3%	57.5%

(Source: International Labor Office, ***Yearbook of Labor Statistics,*** 1981)

Table II: Youth unemployment as a percentage of total unemployment, English-speaking countries, 1980

1.	India	67.2%	6.	Canada	47.1%
2.	Ghana	60.4%	7.	United States	45.7%
3.	Singapore	58.0%	8.	Great Britain	42.2%
4.	Australia	55.9%	9.	Japan	21.9%
5.	Philippines	54.9%		Average	50.4%

(Source: International Labor Office, Bureau of Statistics)

Table III: School enrollment ratios for youth (age 18 to 23)

	year	male	female	total
Africa	1960	3.1%	0.8%	1.9%
	1980	11.4%	4.9%	8.1%
Latin America	1960	7.2%	4.4%	5.8%
	1980	24.1%	20.4%	22.3%
North America	1960	34.3%	24.3%	29.3%
	1980	52.3%	51.9%	52.1%
Asia	1960	6.6%	1.9%	4.3%
	1980	13.8%	6.7%	10.3%
Europe	1960	15.1%	11.1%	13.1%
	1980	28.4%	26.4%	27.4%
Oceania	1960	11.6%	4.6%	8.2%
	1980	21.9%	17.2%	19.6%
Developed regions	1960	18.0%	12.3%	15.1%
	1980	34.3%	31.7%	33.0%
Developing regions	1960	5.5%	1.9%	3.7%
	1980	14.1%	7.9%	11.1%
World	1960	10.2%	5.8%	8.0%
	1980	20.4%	15.4%	17.9%

(Source: UNESCO, ***Statistical Yearbook,*** *1981, table 2.11)*

Philippines Spearhead UNIV-85 Preparatory Activities

The most ambitious conference organized by national coordinators of UNIV-85 in preparation for the Congress in Rome took place in the Philippines on Jan. 23 and 25 and Feb. 2.

Juan P. Ramos, Professor of Music in the University of the Philippines, began the preliminary sessions with a keynote talk on "The Youth: Shaping the World for the 21st Century" in the auditorium of the Center for Research and Communication in Pasig, Metro Manila. This was followed by workshops held in three locations: Kapuluan Study Center in Quezon City; Sarangani Study Center in Sampaloc, Manila; and Maynilad Study Center in Malate, Manila.

Then on Feb. 2, an Inter-University Congress was held at the Asian Institute of Tourism in Quezon City. The program opened with remarks on background and expectations by Dr. Antonio N. Torralba, director of Southridge School. Workshop discussion results were presented by Manuel Ramón O. Escasa and Antoinette M. Bolaños, UNIV spokesmen. These reports dealt with "Youth Expectations of Society" and "Work Attitudes of Women in Filipino Society."

Other speakers were Dr. Jesus P. Estanislao, President of the Associated Bank; Francisco S. Tatad, a businessman-journalist; and Dr. Bernardo M. Villegas, Senior Vice-President of the Center for Research and Communication. These speakers considered the Philippine social and economic environment, projected professional demands by the year 2000, and the role of youth in national development.

The conference was organized by the Southeast Asian Science Foundation in cooperation with the Institute for University Cooperation. It was attended by some 200 students and teachers from 19 participating colleges and universities in the greater Manila area. Rene Maliksi, UNIV National Coordinator for the Philippines, organized the activities.

A UNIV Preparatory Conference in Italy . . .

SCIENTIFIC PROGRESS AND HUMAN VALUES

We present excerpts from an address by Vincenzo Lorenzelli, Professor of Chemistry at the University of Genoa, at Monterone University Residence in Naples, Dec. 16, 1984.

Technological innovations bring not only the man in the street but even the scientist to a state of wonder and enthusiasm; it seems this will never have a limit.

Yet science itself, the symbol of human progress, now begins to exhibit, for more alert consciences, the symptoms of an instrument of enslavement rather than of liberation. We pause in our steps, perplexed, because our massive intervention upon the earth, itself limited and finite, produces alterations in the ecological equilibrium established over millions of years and essential to the very survival of human kind. Instinctively, ecological and green movements are born.

SCIENTIFIC "CONQUESTS"

Of still graver concern are certain scientific "conquests" (nuclear energy and genetic engineering are instances) which confront us with an issue hotly debated in many scientific circles: the neutrality of scientific research, its eventual limitation or at least a rigorous control of its direction and above all of its practical applications. But how? And by whom? And based upon what ethical standards?

Today man can seriously think about modifying his own biology. The ethical implications of such genetic manipulations impose themselves on the attention not only of the specialist but also of any human being.

It is obvious that the simplistic outlook expressed by "scientific progress," dear to the eighteenth century, has long since become insufficient. Apart from utopian dreams and "futurologist" debates, there is a dire need for university students to consider what positive contribution they can make. What is at stake is a more humane

society, in which scientific developments foster technology that favors rather than impairs the development of human personality.

ANXIETY ABOUT THE FUTURE

Yet among many of the young, and the not so young, one encounters a generalized anxiety about the future, and a searching for security even at the price of freedom. They are vaguely aware that Rationalism has failed — the attempt to solve all enigmas and to fabricate a mechanized world without mysteries. That attitude has collided with its own limits, the very limits it pretended to ignore. "Progress" has led to new forms of barbarism.

A new period of history has opened. It has fascinating possibilities and no small risks. Several recent surveys report that young people in industrialized countries are already convinced that science may be only a way of combining data which have no meaning in themselves. They no longer look for formal reasoning to furnish the keys to an explanation of their existence and the enigmas of the universe. It is obvious that extensive work awaits us, in elaborating coherent human values. If this new mentality presents any obvious gap, it is the absence of profound and rigorous thinking.

It is still possible for each one of us, teaching and learning, to contribute something positive to our interpersonal relationships and our shared daily work, by our own commitment.

The anthropology of pragmatism and scientism is deprived of something essential to human dignity: that love for truth which distinguishes the human being from every other natural being. Simply an evolved mammal? We forget that no other animal has culture, because no other animal marvels at its own being and sooner or later asks itself the why of this very wonder.

LOVE OF TRUTH

Love of truth and the fatiguing effort of research constitute common bases capable of uniting human beings. These are paths to recover an integrally human anthropology, a vision of life bonded to a unifying reflection on the sense of one's existence, and the meaning of the individual sciences and specialized disciplines.

To overcome the fragmentation of knowledge, the irresponsi-

bility of pure technology, and the fantasy of all-embracing ideologies, we are required to recover those foundations upon which the University originated: the primacy of the spiritual and the reasonable, which does not exclude the material and the practical, but directs them toward a human purpose.

Spirituality is not a dream. It is the capacity to detach oneself from the day-by-day flux of material demands in order to enter an intellectual dimension. We are called once more to perennial philosophy, to that original and originating dimension of human beings. Only in that dimension is it possible to found both a science and a technology for man, and a society capable of affirming fully the dignity of human beings.

Is There A New Sensitivity?

This is an abridgement of a talk given before 200 university students at Torreciudad, in northern Spain, on Aug. 5, 1984, as part of a nationwide conference in preparation for UNIV-85. The speaker, professor of metaphysics and dean of the School of Philosophy and Letters at the University of Navarre, is UNIV coordinator for Spain.

The future, both as hope and expectation, concerns the youth of today in a very special way. Since young people stand on the threshold of adulthood, they are called to look ahead and plan their future. Closely linked with the idea of the future is the reality of freedom, which touches invariably on what is to come. Being free connotes the capacity to embark upon new avenues of action. For this reason it could be stated that freedom is the reality most pertinent to youth.

In order to study these new avenues of action, it is fitting to analyze the trends of thought in the immediate past and present. Throughout these remarks the past and the present will be contrasted in order to be able to catch a glimpse of what the future is likely to bring.

THE POST-MODERN AGE

At present we are emerging from the "modern" era (immediate past) and entering into "post-modernity" (the present). At one time, a "modern" person considered himself liberated from all prejudice and therefore capable of achieving self-realization. Moderns viewed progress as a continuously unfolding eternal youth inspiring unlimited optimism. As modernity developed, however, people became so skeptical that they had to abandon any notion of an automatically better future. The earlier blind optimism in progress and man's capabilities now seems to be over. That era has been replaced by a period called "post-modernity." Its traits include general weariness, fear of the future, and a craving for security at the expense of personal freedom. These elements of post-modernity seem to have a firm hold on today's youth.

In this situation, the departure of rationalism is accompanied

by a new outlook which casts doubt upon empirical data as the only standard of human action. A tendency is growing to consider and appreciate the human person and his dignity, but the basis for it is feeling and emotion rather than anything metaphysical or transcendental.

The youth of today do not accept abstract explanations of the world. They are searching for the meaning of life in experience, dreams, and sensations. Having rejected the cold and anonymous environment characteristic of industrialization, young people now clamor for interpersonal relationships.

INFLUENCE OF TELEVISION

Many sociological and intellectual influences underlie this new mentality. Among them, the audio-visual media have replaced the printed page as primary sources of new knowledge. (In general, it can be affirmed that today's youth is the first technological generation, in the sense of almost total dependence upon things made for human convenience.) Most young people contact reality through televised images. Long hours spent before "the tube" have resulted in a certain passivity of the imagination which tends to stifle creativity. It now requires great effort to stimulate intellectual activity as teachers work to counteract the numbing effects of the mass media.

These postmodern characteristics of today's youth differ greatly from the older modern ideology. Modernity was rationalistic and dogmatic while the postmodern ideology is emotive, conservative, and skeptical. It is difficult to describe this new outlook precisely since it seems to embody Christian principles while at the same time reflecting a pagan materialism. This double aspect of postmodernity is especially apparent in ecologism, feminism, pacifism, and nationalism.

Although it centers on nature, contemporary ecologism seems indifferent to the natural law; human nature is undifferentiated from the world of material creation. If people are essentially no different from other species in the material world of nature, it is easy to justify abortion and other anti-human practices.

Feminism is rooted in a Christian view of the human person which reaffirms the sublime dignity of every individual. However, contemporary feminism has departed from its Christian roots and

has therefore lost the reality of femininity. This has struck a blow at traditional family values for without a sense of femininity, motherhood seems to be an unjustifiable burden. An authentic feminism would be a great service to family and society because it would portray positively the role of woman.

Pacifism most directly embodies postmodern ideology. Everyone realizes that peace is seriously threatened by the arms race and that nuclear weapons could render life extinct. But contemporary pacifism is based on a defeatist attitude rather than a sense of justice. It seems willing to surrender freedom if that seems required for physical survival: "Better red than dead." This pacifism is not centered on human dignity but on the preservation of biological life.

National consciousness derives from a tendency to return to one's roots and ethnic traditions. At times this tendency is radicalized, and diverse groups become objects of nationalist terrorism. Nationalism is thus a corruption of the traditional values of one's ancestry.

To conclude this overview, we see that there are positive and negative elements in the postmodern sensitivity. This new orientation needs a more objective anthropological base on which to rest. The university has the mission to revise this new outlook in the interest of the true service and welfare of mankind.

A Report on Japanese Youth

The following Kyodo dispatch by Jill Hendrickson is excerpted from the March 2, 1985 issue of the ***Mainichi Daily News.***

Seemingly carefree, with money to burn, today's Japanese youth represent a movement of cunning pleasure-seekers, in stark contrast to their self-sacrificing predecessors, according to a recent report by a major Japanese advertising firm.

Based on a study of 1,600 18- to 20-year-olds, "Young People — Leaders of the Feeling-Oriented Age," produced by Hakuhodo's Institute of Life and Living, paints a picture of a generation bent on self-gratification, with no feelings of guilt.

"We've seen fewer positive points than negative ones," said Mariko Fujiwara, director of English publications and overseas research. "These people are unwilling to grow up or do their share for society. They're basically passive, and as a social force, they're unlikely to have much impact on saying where society should be going."

According to this report, 68.5 percent of those polled said they live for pleasure, and 53.8 percent said they always try to finish their studies quickly so as to devote their energy toward having fun.

Faced with an over-abundance of information, too many choices, and their own security, people in this age group use fashion magazines like bibles of how to dress and where to be seen. They are in no hurry to grow up and in fact cling to their parents longer than young people of previous generations.

They place little value on diligence, and instead of relying on their own abilities, they depend heavily on how-to magazines for tips on short-cuts to career advancement, according to Yasuyoshi Fuse, senior research director.

Because this generation seems to know all the "right" moves and possesses clear ideas about what it wants — usually money and lots of free time — it might be expected to produce many success stories. But the young people believe they can only go so far with their how-to manuals, and when the going gets rough, they lack the will-power or the resourcefulness to stick it out.

Other International Youth Year Activities

In the English Speaking Countries . . .

Philippines

The Philippine Commission for IYY was created in May, 1982. It is headed by the chairman of the Kabataang Barangay Foundation, the country's largest youth organization. Its membership includes representatives of several government agencies. The commission's primary functions are to plan and supervise projects for the International Youth Year and to conduct research on the situation of youth in all fields of life, evaluating in particular various policies of the government which concern young people.

The commission has so far celebrated a National Youth Month (last September), a National Youth Skills Olympics, a national youth choral competition, a national oratorical contest, and has conducted public information activities and a campaign to increase in young bluecollar workers a sense of pride in their work.

Offices of the Philippine Commission for IYY are on the fourth floor of the Tuason-Gonzales Building, Intramuros, Metro Manila.

Malaysia

The principal effort of the Peratak Youth Leadership Training Centre during the International Youth Year is to provide youth leaders with the knowledge and skills they need in order to facilitate more effective participation of youth in building the nation. Specific elements in these training programmes include orientation, the presentation of papers on development and design of youth programmes, case studies, report writing and evaluation.

As part of a policy intended to accelerate economic growth, Malaysia is also conducting a program to share experiences derived from youth entrepreneurship programmes. The Centre is offering a course on this topic and is promoting exchanges of experience with respect to youth unemployment and migration, building of skills, and policy formulation.

The Peratak Youth Leadership Training Centre is located in the Ministry of Youth, Sports, and Culture, Kuala Lumpur.

Singapore

International Youth Year preliminaries began in July 1982 when the Singapore People's Association held the first-ever national youth conference in the World Trade Centre Auditorium. The broad aim of this conference was to provide a platform for the young people of Singapore to discuss openly and critically debate various social issues of concern to youth, thereby enhancing their level of social consciousness and sense of obligation to the country within the context of a world-view that is compatible with Singapore's traditional value system.

The Singapore People's Association's address is Kallang, Singapore 1439.

Australia

In view of the coming of the IYY, the Commonwealth Office of Youth Affairs commissioned a study of laws affecting the rights and responsibilities of young people between the ages of 12 and 20. The concluding report emphasized family relationships, citizenship participation, business and economic matters, civil and criminal injuries, health and education. The study found that it is generally difficult for young people to be sensitive to their rights and responsibilities "because the traditional approach of the law, and indeed of society, has been to ignore persons under the age of majority. . . ." The study concluded by pointing out profitable areas of work in matters of commonwealth jurisdiction, education and leaving home.

IYY activities are being coordinated by the Office of Youth Affairs, Department of Employment and Industrial Relations, Canberra.

Great Britain

According to an article in the London *Observer* for 14 August 1983, jobless teenagers are increasingly involved in the care of frail, elderly relatives. Unemployed youths sometimes seek out the Association of Careers for advice on how to care for the handicapped, how to manage the family cooking and housekeeping, and how to pursue their own careers while at the same time taking on the burden of caring for their relatives.

International Youth Year Coordinating Committees

In the English Speaking Countries . . .

Australia . . .

National IYY Co-ordinating Committee Secretariat
Office of Youth Affairs
MLC Tower, 3d floor (P.O. Box 826)
Woden, ACT 2606

Canada . . .

IYY Secretariat
Citizenship Branch, Dept. of the Secretary of State
15 Eddy Street
Hull, Quebec K8A OM5

Ghana . . .

National Committee for IYY
c/o National Youth Organising Commission
State House, 7th floor, 2 Bay
P.O. Box 777
Accra

Hong Kong . . .

Central Co-ordinating Committee on IYY
City and New Territories Administration
World Shipping Centre
7, Canton Road, 12-13 floors
Kowloon

India . . .

Working Group on IYY
Government of India, Dept. of Sports
Shastri Bhavan
Rafi Marg
New Delhi 110001

Ireland . . .

National Committee for IYY
Hawkins House, 11th Floor
Dublin 2

Japan . . .

National Council for the Promotion of IYY Activities
c/o Youth Development Headquarters
Prime Minister's Office
6-1, Nagato-cho 1-chome, Chiyoda-ku
Tokyo 100

Kenya . . .

Kenya National Co-ordinating Committee
Dept. of Social Services
P.O. Box 30276
Nairobi

Korea

National Council for Youth
c/o Non-formal and Vocational Education Bureau
Ministry of Education
Seoul 110

Malaysia . . .

Malaysia IYY Committee
Ministry of Culture, Youth and Sports
Wisma Keramat
Julan Gurney
Kuala Lumpur 15-01

New Zealand . . .

National Youth Council of New Zealand
33 Tory Street
P.O. Box 9645, Courtenay Place
Wellington 1

Nigeria . . .

National Advisory Committee for IYY
c/o Federal Ministry of Social Development
Youth, Sports, and Culture
Youth Development Department
5, Kofo Abayomi Road
P.M.B. No. 12519
Victoria Island
Lagos

Philippines . . .

Philippine Commission for IYY
Tuason-Gonzales Building, 4th Floor
356 Solana Street
Intramuros, Metro Manila

Singapore . . .

National Youth Co-ordinating Committee
c/o People's Association
Kallang
Singapore 1439

Uganda . . .

National Co-ordinating Committee for IYY
Ministry of Culture and Community Development
P.O. Box 7136
Kampala

United Kingdom . . .

National Co-ordinating Committee (England)
57, Chalton Street
London NW 1 1HU

IYY Scottish Committee
c/o SCEC, Atholl House
2 Canning Street
Edinburgh

United States . . .

United States IYY Commission
1522 K Street, NW
Suite 620
Washington, DC 20005

International Youth Year 1985

A Moral Vision for Mankind

From an address of Chicago's Joseph Cardinal Bernardin to the National Catholic Student Coalition at St. Thomas University, Miami, Jan. 5, 1985.

"The Year of the Yuppie" — so declares the title of the lead article in the December 31 issue of *Newsweek*. The young urban professionals, we are told, are "making lots of money and spending it conspicuously." Their lives are turned inward on themselves — on their careers and condos, their physical fitness and their favorite gourmet food. "You can have it all — now!" is their creed. However, they *do* have a problem: They become bored easily!

This is International Youth Year. I prefer to think of it in this way rather than as the "Year of the Yuppie." I'm not suggesting that you shun excellence in your careers or that you avoid making money. I'm offering an alternative to being bored, an option to being merely trendy. The world in which we live — the times in which we live — are challenging! They are exciting!

AN AUSPICIOUS TIME

We meet in an auspicious time. We are approaching the end of one century and the beginning of another — the close of one millennium and the opening of another! We are meeting during the first week of the United Nations' International Youth Year. This is a special time in your lives, a special time in human history. Pope John Paul II underlined its significance in his World Day of Peace Message, where he pointed out that "the future far into the next century lies in *your* hands. The future of peace lies in *your* hearts." You are the youth of today, but the leaders of tomorrow.

Increasingly, voices echoing the concepts of philosophers and the concerns of ordinary people say that the distinctive mark of human genius is to order every aspect of contemporary life in light of a moral vision. . . . And so, our hope for the future is rooted in people who can express such a vision and in those who are willing to implement it.

I would like to reflect briefly on some basic principles of

Christian social teaching and on the linkage among the various social issues which impact on human life today.

It's true: There *is* something intensely personal about religion. It involves our particular relationship with God. But religion is not merely an internal, personal, private affair. A good relationship with God also means having a good relationship with our brothers and sisters throughout the world.

UNIVERSAL HUMAN DIGNITY

Religious values include recognition of the dignity and worth of all people under God *and* the responsibilities of a social morality which flow from this belief. Christian social doctrine is based on two truths about every human person: Human life is both sacred and social. Because we esteem human life as sacred, we have a duty to protect and foster it at all stages of development from conception to death and in all circumstances. Because we acknowledge that human life is also social, we must develop the kind of societal environment which protects and fosters its development.

The challenge of technology has been a pervasive concern of Pope John Paul II throughout his pontificate. In his address to the Pontifical Academy of Science in November, 1983, he called scientists to direct their work toward the promotion of *life*, not the creation of instruments of *death*. The essential question in the technological challenge is this: In an age when we *can* do almost anything, how do we decide what we *ought* to do?

A TASK FOR ALL

Developing and implementing a moral vision for this nation is a task for philosophers and poets, for scientists and statesmen, for social workers and civil servants, for laborers and lawyers — in short, for *all* citizens. Our effective involvement in building a just and peaceful world will be measured by our ability to think in terms of a guiding moral vision equal to the challenges of the world as we know it today.

You may well be asking yourselves at this point: But, what can *I* do? There are many things each of you can do, but I would like to highlight two: contributing to public opinion and serving your neighbor.

Public opinion plays both a positive and a restraining role. At times, it should provide support for necessary but perhaps unpopular initiatives. At other times, public opinion should place limits on the direction of policy. . . . It is clear that public opinion is not always wise and well-formed politically or ethically. As I noted earlier, the issues are enormously complex. They require considerable study, reflection and dialogue. *You* have the responsibilities — right now during your college years — to develop and articulate your system of Christian values, to become familiar with the key issues, to examine them in all their complexity and nuance, and to begin to address them *now* and in the future.

Faith in God leads to faith in the human person. If we acknowledge God as Creator, we are led directly to reverence the pinnacle of God's creative work, the human person. Every person of every culture reflects the wonder of God. We are made in His image and likeness.

My young brothers and sisters, you will make decisions which will affect family life in the next decade. You will make decisions which will affect the life of nations into the next century. Will you work for the common good of all? . . . Remember the challenge of Pope John Paul II to you: "The future far into the next century lies in your hands. The future of peace lies in your hearts."

A POPULAR SLOGAN

The producers of a certain beer suggest that "You can have it all!" I assert that *who* you are is far more important to you and to your neighbor than *what* you have — unless what you "have" is care for your brothers and sisters, an attitude of generosity and service, and the willingness to help develop and implement a moral vision for the human family.

As Pope John Paul II said to young people recently: "The time we are living in is not just a period of danger and worry. It is an hour for hope. . . . The present difficulties are really a test of our humanity. They can be turning points on the road to lasting peace, for they kindle the boldest dreams and unleash the best energies of mind and heart" (World Day of Peace Message, 1985).

Photography Contest

"Youth Travel in the '80s" is the theme of a photographic competition recently announced by the Federation of International Youth Travel Organisations. Three major prizes of travel vouchers and several consolation prizes will be awarded to persons under 26 years of age. FIYTO will exhibit the photographs at its 35th conference in late 1985.

Entries should arrive at the FIYTO Secretariat before 31 August 1985, bearing the name, address and age of the photographer, with a brief description of the photograph.

FIYTO is located in 81 Islands Brygge, 5th Floor, DK-3200 Copenhagen S, Denmark.

> *"All who have meditated on the art of governing mankind have been convinced that the fate of the world depends on the education of youth."*
>
> — Aristotle

Stay Young

These reflections by an anonymous author closed issue no. 50 of the United Nations ***Youth Information Bulletin*** *for Jan.-Mar., 1984.*

YOUTH is not a time of life, it is a state of mind;
It is a temper of the will, a quality of the imagination,
A vigour of the emotions,
A predominance of courage over timidity,
Of the appetite for adventure over love of ease.

NOBODY grows old by merely living a number of years.
People grow old by deserting their ideals.
Years wrinkle the skin,
But to give up enthusiasm wrinkles the soul.
Worry, doubt, self-distrust, fear and despair:
These are the long, long years that bow the head
And turn the growing spirit back to dust.

WHETHER seventy or sixteen, there is in every being's heart
The love of wonder, the sweet amazement at the stars,
The starlight things and thoughts,
The undaunted meeting of the challenge of events,
The child-like appetite for what next,
And the joy of the game of life.

YOU are as young as your self-confidence,
As old as your doubts, as young as your faith,
As old as your fears.

AS LONG as your heart receives messages of beauty,
Of cheer, courage, grandeur and power,
From the earth, from man and from the infinite,
So long are you young.

PART II:

BACKGROUNDING THE UNIV-85 THEME

A) HIGHER EDUCATION AND THE MORAL NORM

Values Come From Parents and Community

Excerpted from a dispatch in **Our Sunday Visitor** *by Daniel Wakin, dateline New York.*

Recent social commentators have noticed an increasingly conservative trend among America's young people following the turbulent years of rebellion in the '60s. A new study, by Dr. Francis A. J. Ianni of Columbia Teachers College, shows that peers no longer dictate moral terms as they did two decades ago. Now values and social roles are mainly shaped by parents and local communities.

Dr. Ianni's eight-year study suggests that while young people do question adult values, most of them seek consistent rules of life close to home. His project centered on adolescents in three settings: an ethnic ghetto in New York City, an upper-middle-class suburban community, and a rural community 100 miles distant.

The author of several books on the formation of young people, Father James J. DiGiacomo, finds Ianni's findings quite consistent with his own observations as a high school teacher in New York City for the past 30 years and more recently at Fordham University. Adults of whatever religious faith, says Father DiGiacomo, find ways to adapt traditional values to the dominant culture of consumerism, which at many points contradicts Christian values.

MATERIALISM AT HOME

Adolescents tend to absorb the materialism they see at home, the emphasis on "getting stuff," owning things, conspicuously consuming. The strong signals from parents about values tend to become firm guidelines on how to act in the world. Values are not abstractions; values are mediated by people, even if there is a gap between what they profess and how they act.

If conventional Christian values are becoming less and less capable of influencing the young, as Father DiGiacomo asserts, it is because the people in their immediate environment embrace them only in "a cultural, surface kind of way." They come through "as a collection of taboos that are honored more in the breach than in the observance."

But since it is the "quality of adherence" that determines how dominant home life becomes as a source of values, when "religious belief, commitment, and observance in the family goes beyond lip service," then the Christian ethic can be expected to exert an influence on the young.

Canadian organizing committee

Why Universities Are Failing to Impart Values

A Conversation with James Billington . . .

Excerpted from ***U.S. News and World Report,*** *Oct. 1, 1984. Dr. Billington, former professor of history at Princeton, directs the Woodrow Wilson International Center for Scholars, in Washington.*

To a very large extent, American universities have fallen down on the job of transmitting values to students. Other institutions are also falling short, but the universities' failure is especially serious because historically they have had the task of imparting the essentials of the Western tradition to the leaders of tomorrow. Now young people are generally offered a smorgasbord curriculum that fails to convey any sense of their own heritage.

There has been a tendency to create courses of study that contain no values whatsoever. Instead of developing curricula that add other traditions to those of Western culture, universities have produced a curriculum emancipated from any tradition at all. There has also been a decline of faculty with a commitment to traditional values.

DEDICATED TO SPECIALIZATION

All of this occurred because major research universities became dedicated to specialization somewhat in imitation of the industrial process. While you can produce a whole car through specialization, you cannot produce a whole person that way. And without whole people who have strong civic involvement and deep personal convictions, democracy cannot function.

At the same time, the human sciences have been mimicking out-moded positivistic methods of the natural sciences and losing the value-setting proper to the humanities. The research structure in the social sciences has become so attuned to coming up with smart new ways of cutting things apart that no one is putting things together.

The failure of the universities to transmit traditional values has left the field open to ideologies and other modern substitutes for religion. These have become the new values which higher education is transmitting under the guise of imparting none. That form of dishonesty is corrosive of democracy, which requires a plurality of values contesting in the open market.

Recently I saw a long article in the alumni magazine of a distinguished university praising a professor who was a constant political demonstrator as if he were somehow the repository of morality and conscience on that campus. Now, no one would deny him respect for affirming his convictions, but I have not seen similar articles about professors who stand up for personal discipline in moral matters. The invisible ethic of higher learning consists of a remarkable combination of moralism about political and symbolic issues and self-indulgence on immediate, personal issues.

SELF-INDULGENCE AS DESIRABLE

Universities often convey to young people the sense that self-indulgence is not only permissible but even desirable. When they did away with the old-fashioned view of serving in place of parents, they went to the other extreme and became totally permissive. Students have acquired an unreal sense of "freedom" — all the privileges of adults with none of the responsibilities. No one — least of all deans or chaplains — seems comfortable speaking out for self-discipline. They emphasize adjustment with understanding and acceptance of the students' rights to do this or that.

With no one defining a public norm, the university drifts into a kind of conformist nonconformism. As a consequence, it ends up producing lonely people who are more held together by animal appetites than by a sense of human community. And no wonder: You cannot bring together thousands of adolescents without providing them with standards and models of acceptable behavior and expect them to think all that through for themselves.

Because of these developments, we are seeing a growing split between those who are morally concerned but not intellectually sophisticated and those who are highly articulate but morally insensitive. That polarization is a serious threat to the survival of democracy. A healthy society needs to develop goodness in people and

beauty in things. But highly educated people sometimes seem least equipped to appreciate this. They seem mainly interested in cultivating their own identities; their lives seem drained of moral substance by constant reference to a "style."

LIFE AS A MATTER OF STYLE

When life is seen as just a matter of style, one style is as good as another, or possibly better or worse, but without any standard by which to measure it. No society can long endure in that way. If a standard is not found and lived within, sooner or later one will be imposed from without. This is why we must train the highest levels of our intellectual effort upon the recovery of basic moral standards and commitments.

There are three ways that higher education can contribute to this effort.

One is by striving to bring in people (both faculty and graduate students) who pursue their disciplines within a larger value commitment. In many academic circles today, such commitments are discouraged.

Second, universities have to be more willing to teach the great books of our Western tradition. There should be at least a few courses that all students must take. Today few graduates seem to have the faintest idea of their classical heritage and how it was built.

Third, and most important of all, there is need for a greater variety among institutions of higher learning. The lock-step uniformity now so marked among universities makes faculties function as interchangeable parts of an industrial machine. We need different schools to teach different values — a plurality of authentic convictions rather than a monism of indifference. More institutions — and individuals within them — need to display courage and originality in following their own paths.

Ethics Without Virtue: Moral Education in America

The following is a condensation of Christina Hoff Sommers' article in ***The American Scholar*** *for summer, 1984. Dr. Sommers teaches philosophy at Clark University in Worcester, Mass. She has edited an anthology, scheduled for publication by Harcourt, Brace, Jovanovich,* ***Vice and Virtue in Everyday Life.***

What do students in our nation's schools do all day? Most of them are clearly not spending their time reading the classics, learning math, or studying the physical sciences. It is likely that, along with photography workshops, keeping journals, and perhaps learning about computers, students spend part of their day in moral education classes. But these classes are not, as one might expect, designed to acquaint students with the Western moral tradition. Professional theorists in schools of education have found that tradition wanting and have devised an alternative, one they have marketed in public schools with notable success.

The leaders of reform do not worry about credentials. They are convinced that traditional middle-class morality is at best useless and at worst pernicious, and they have confidence in the new morality that is to replace the old and in the novel techniques to be applied to this end. One gains some idea of the new moral educators from the terminology they use. Courses in ethics are called "values clarification" or "cognitive moral development." Teachers "dialogue" with students to help them discover their own system of values. In these dialogues the teacher avoids discussing "old bags of virtues," such as wisdom, courage, compassion, and "proper" behavior, because any attempt to instill these would be to indoctrinate the student.

TWO OPPOSING IDEOLOGIES

At present, two opposing ideologies dominate moral education: the values clarification movement whose best-known proponent is Sidney Simon of the University of Massachusetts School of Education; and the cognitive moral development movement, whose

chief spokesman is Lawrence Kohlberg, a professor of psychology and education, and director of the Center for Moral Education at Harvard.

Values clarification, according to Sidney Simon, is "based on the premise that none of us has the 'right' set of values to pass on to other people's children." Its methods are meant to help students to get at "their own feelings, their own ideas, their own beliefs, so that the choices and decisions they make are conscious and deliberate, based on their own value system." Proponents of values clarification consider it inappropriate for a teacher to encourage students however subtly or indirectly, to adopt the values of the teacher or the community. The student of values clarification is taught awareness of his preferences and his right to their satisfaction in a democratic society. To help students discover what it is that they genuinely value, they are asked to respond to questionnaires called "strategies." Some typical questions are: Which animal would you rather be: an ant, a beaver or a donkey? Which season do you like best?

NO VALUES ARE TAUGHT

The student has values; the values clarification teacher is merely "facilitating" the student's access to them. Thus, no values are taught. The emphasis is on *learning how*, not on *learning what*. The student does not learn *that* acts of stealing are wrong; he learns *how* to respond to such acts. The classical moral tradition will not be revived by the practitioners of values clarification. Indeed, it is, in their eyes, an alien tradition that is insensitive to the needs and rights of contemporary students.

Lawrence Kohlberg, the leader of the second major movement in moral education, shares with values clarification educators a low opinion of traditional morality. He has written, "Far from knowing whether it can be taught, I have no idea what virtue really is." Kohlberg's disclaimer is not a Socratic confession of ignorance; he considers the teaching of traditional values to be at best a waste of time and at worst coercive.

Kohlberg's research applies Piaget's idea that the child possesses certain cognitive structures that come successively into play as the child develops. According to Kohlberg, the latent structures

are cross-cultural facts of cognitive psychology. Kohlberg's more specific thesis on the unfolding of the child's innate moral propensities has received a great deal of attention. From the assumption of innateness, it is but a short step to the belief that the appropriate external circumstances will promote the full moral development of the child. Kohlberg and his associate Moshe Blatt remark in the *Journal of Moral Education:*

> Moral education is best conceived as a natural process of dialogue among peers, rather than as a process of didactic instruction or preaching. The teacher and the curriculum are best conceived as facilitators of this dialogue.

CONCERN FOR MORAL EDUCATION

The values clarification and cognitive development reformers are well aware that they are riding a wave of public concern about the need for an effective system of moral education. Naturally the public wants its "old bag of virtues," but educational theorists are convinced that giving the public what it wants is ineffective and unjust. The traditional moralists have failed (witness Watergate), so now it is their turn.

The student entering college today shows the effects of an educational system that has kept its distance from the traditional virtues. Unencumbered by the "old bag of virtues," the student arrives toting a ragbag of another stripe whose contents may be roughly itemized as follows: psychological egoism (the belief that the primary motivation for action is selfishness), moral relativism (the doctrine that what is praiseworthy or contemptible is a matter of cultural conditioning), and radical tolerance (the doctrine that to be culturally and socially aware is to understand and excuse the putative wrong-doer). Another item in the bag is the conviction that the seat of moral responsibility is found in society and its institutions, not in individuals. The half baked relativism of the college student tends to undermine his common sense. In a term paper that is far from atypical, one of my students wrote that Jonathan Swift's "modest proposal" for solving the problem of hunger in Ireland by harvesting Irish babies for food was "good for Swift's society, but not for our's." All too often one comes up against a grotesquely distorted perspective that common sense has

little power to set right.

It is fair to say that many college students are thoroughly confused about morality. What they sorely need are some straightforward courses in moral philosophy and a sound and unabashed introduction to the Western moral tradition — something they may never have had before. But few teachers will use that tradition as a source of moral instruction. The fear of indoctrination is even stronger in the colleges than it is at primary and secondary schools.

It would, however, be altogether incorrect to say that the colleges are ignoring moral instruction. The spread of moral agnosticism has been accompanied by an extraordinary increase in courses of applied ethics. This new interest in applied ethics is itself a phenomenon to be welcomed. Nevertheless, the literature of applied ethics, like the literature of values clarification and cognitive moral development, has little or nothing to say about matters of individual virtue. The resurgence of moral education in the college thus reinforces the shift away from personal morals to an almost exclusive preoccupation with the morality of institutional policies.

SILENCE ABOUT VICE AND VIRTUE

It is no small feat to launch a powerful and influential movement in normative ethics without recourse to the language of vice and virtue and a strong notion of personal responsibility, but that is exactly what is being attempted. The new university moralists, uncomfortable and at odds with the discredited middle-class ethic, are making their reform movement succeed by addressing themselves, not to the vices and virtues of individuals, but to the moral character of our nation's institutions. The primary emphasis is not on what one is to do as a person, but on what one is to believe as a member of society — in other words, on ideology and doctrine rather than on personal responsibility and practical decency. The move to issue-oriented courses is hailed as a move back to the days when moral instruction played a significant role in education. Nothing could be farther from the truth. Where Aristotle, Aquinas, Mill and Kant are telling us how to behave, the contemporary university moralist is concerned with what we are to advocate, vote for, protest against, and endorse.

Today the student is learning that normative ethics is primarily

social policy. This being so, moral action should be politically directed: the individual's task is to bring the right civic institutions (the true moral agents) into place. The student tacitly assumes that ethics is not a daily affair, that it is a matter for specialists, and that its practical benefits are deferred until the time of institutional reform.

The result of identifying normative ethics with public policy is justification for and reinforcement of moral passivity in the student. Even problems that call for large-scale political solutions have their immediate private dimension, but a student trained in a practical ethics that has avoided or de-emphasizes individual responsibility is simply unprepared for any demand that is not politically or ideologically formulated. The student is placed in the undemanding role of the indignant moral spectator who needs not face the comparatively minor corruptions in his own life.

On the Right Use of Studies with a View to the Love of God

These passages are from an essay by the young social philosopher, Simone Weil, a secondary school teacher in France during World War II. The essay appears in ***The Simone Weil Reader,*** *edited by George A. Panichas.*

The key to a Christian conception of studies is the realization that prayer consists of attention. It is the orientation toward God of all the attention of which the soul is capable. Warmth of heart cannot make up for the quality of the attention.

Of course, school exercises only develop a lower kind of attention. Nevertheless, they are extremely effective in increasing the power of attention that will be available at the time of prayer.

Although people seem to be unaware of it today, the development of the faculty of attention forms the real object and almost the sole interest of studies. Most school tasks have a certain intrinsic interest as well, but this is secondary. All tasks that really call upon the power of attention are interesting for the same reason and to an almost equal degree. Students should therefore learn to like all subjects because all of them can develop that faculty of attention which, when directed toward God, is the very substance of prayer.

If we do not have a natural aptitude or taste for a subject, this does not mean that our faculty for attention will not be developed by studying it; on the contrary, it is an advantage. It does not even matter much whether we succeed in mastering the subject, so long as we try really hard to do so. Never is a genuine effort of the attention wasted. It always has its effect on the spiritual plane. Without our knowing or feeling it, an apparently barren effort brings more light into the soul. The result will one day be discovered in prayer. Moreover, it may very likely be felt in some other department of the intelligence.

DESIRE AND EFFORT

If there is a real desire, if the thing desired is really light, the desire for light produces it. There is a real desire when there is an

effort of attention. Even if our efforts of attention seem to be producing no result, one day a light that is in exact proportion to them will flood the soul. The useless efforts made by the Curé d'Ars to learn Latin for long and painful years bore fruit in the marvelous discernment that enabled him to see the very soul of his penitents behind their words and even their silences.

Students must therefore work without any wish to gain good marks, to pass examinations, to win school successes. They must apply themselves equally to all their tasks, with the idea that each one will help to form in them the habit of that attention which is the substance of prayer. When we set out to do a piece of work, it is necessary to wish to do it correctly, for such a wish is indispensable to any true effort. Underlying this immediate objective, however, our deep purpose should aim at increasing the power of attention. To make this the sole purpose of our studies is the first condition to be observed if we are to put them to the right use.

EXAMINE FAILURES

The second condition is to take great pains to examine squarely and to contemplate attentively and slowly each school task in which we have failed, seeing how unpleasing and second rate it is, without seeking any excuse or overlooking any mistake or any of our teacher's corrections, trying to get down to the origin of each fault. There is a great temptation to do the opposite, to give a sideways glance at the corrected paper if it is bad and to hide it forthwith. Most of us do this nearly always. We have to withstand this temptation. Incidentally, nothing is more necessary for academic success; despite all our efforts, we work without making much progress when we refuse to give our attention to the faults we have made and our teacher's corrections.

But above all it is thus that we can acquire the virtue of humility, and that is a far more precious treasure than all academic progress. When we fix our gaze upon a school exercise in which we have failed through sheer stupidity, a sense of our mediocrity is borne in upon us with irresistible evidence. No knowledge is more to be desired. If we can arrive at knowing this truth with all our souls we shall be well established on the right foundation.

If these two conditions are perfectly carried out there is no

doubt that school studies are quite as good a road to sanctity as any other.

Our first duty toward students is to make this known to them, not only in a general way but in the particular form that bears on each exercise.

Happy, then, are those who pass their adolescence and youth in developing the power of attention. Whoever goes through years of study without developing this attention within himself has lost a great treasure. Those who are unhappy have no need for anything in this world but people capable of giving them their attention. The capacity to give one's attention to a sufferer is a very rare and difficult thing; it is almost a miracle; it *is* a miracle. Warmth of heart is not enough.

PART II:

BACKGROUNDING THE UNIV-85 THEME

B) TODAY'S UNIVERSITY STUDENT

BEST COPY AVAILABLE

DOONESBURY
Garry Trudeau
AND IN MY VIEW, JEFFERSON'S DEFENSE OF THESE BASIC RIGHTS LACKED CONVICTION. OKAY, ANY DISCUSSION OF WHAT I'VE COVERED SO FAR?
SCRIBBLE! SCRIBBLE! SCRIBBLE! SCRIBBLE!
OF COURSE NOT. YOU'RE TOO BUSY GETTING IT ALL DOWN.
LET ME JUST ADD THAT PERSONALLY I BELIEVE THE BILL OF RIGHTS TO BE A SILLY, INCONSEQUENTIAL RECAPITULATION OF TRUTHS ALREADY FOUND IN THE CONSTITUTION. ANY COMMENT?
SCRIBBLE! SCRIBBLE! SCRIBBLE!
NO SCRATCH THAT! THE CONSTITUTION ITSELF SHOULD NEVER HAVE BEEN RATIFIED! IT'S A DANGEROUS DOCUMENT! ALL POWER SHOULD REST WITH THE EXECUTIVE! WHAT DO YOU THINK OF THAT?
SCRATCH! SCRATCH! SCRATCH! SCRATCH!
MAY 1"
JEFFERSON WAS THE ANTICHRIST! DEMOCRACY IS FASCISM! BLACK IS WHITE! NIGHT IS DAY!
SCRIBBLE! SCRIBBLE! SCRIBBLE! SCRIBBLE! SCRIBBLE!
TEACHING IS DEAD
BOY, THIS COURSE IS REALLY GETTING INTERESTING
YOU SAID IT. I DIDN'T KNOW HALF THIS STUFF

The Illusion of Individuality

The following is taken from chapter 8 of Andrew Hacker's ***The End of the American Era,*** *which was published by Atheneum in New York in 1970. Professor Hacker teaches American government and political thought at the City University of New York, Graduate Center and Queens College.*

Among the more widespread postwar preoccupations has been the growing impersonality of life in America. While the major causes will turn on each commentator's disposition, most agree that rootlessness, alienation, and a crisis of identity characterize the time. Mass production, mass consumption, and the mass media; specialization, secularization, and suburbanization; the growth of government, of corporate capitalism, and of messianic militarism — these conditions lead Americans to view themselves as powerless and frustrated appendages in an age of dehumanized institutions. However, the social structure and economic development of any society leave a mark on the character of its citizens. What is different here is the intensity of concern over the status and predicament of "the individual."

Most Americans, now liberated from the confines of rural bondage and industrial exploitation, have embraced an outlook that was once the property of an elite few. Today, virtually everyone looks upon himself as an "individual." For with new occupations, enhanced education, and liberation from constricting surroundings, people formulate new conceptions of themselves and their hitherto hidden potentialities. Not only do more Americans expect more out of life, but they are also more sensitive to forces pronounced harmful to their newly discovered capacities.

WRAPPED UP IN THEMSELVES

Honest observation indicates that most Americans are not extraordinarily intelligent, not terribly ambitious, and tend chiefly to be wrapped up in themselves. Even given the most encouraging conditions, such people as these would probably not display some inherent "individuality." It may be that assumptions about the

individual's unfathomed potentialities are only a myth — an illusion that persists because any serious investigation of its premises may prove hazardous to the national self-image.

In the past, ordinary people thought of themselves in unpretentious terms, acknowledging their limitations and accepting stations relatively consonant with their capacities. But the emergence of individuality has changed self-conceptions, creating discontents of a sort that were unlikely to occur to men and women of earlier eras. Once persuaded that he is an "individual" entitled to realize his assumed potentialities, a citizen will diagnose himself as suffering quite impressive afflictions. Alienation, powerlessness, and crises of identity come into being only if citizens decide to invest their personalities with potentialities ripe for liberation. As soon as people make such decisions about themselves, regulations once taken for granted appear as oppressive instruments of government and society.

Thus, most of those who describe themselves as "alienated" lack any credentials for so tragic a predicament. Given the unexceptional quality and character of the vast majority of Americans, it should be apparent that, however painful the problems they encounter, little is gained by inflating their troubles to traumatic proportions. The average college student — or factory worker or welfare recipient — may indeed feel pushed around, robbed of dignity, or consigned to a status incommensurate with his talents. But to call him "alienated" assumes that if he were liberated from constraints that now annoy him, he would emerge as a different person.

ANXIETIES WILL CONTINUE

Anxieties over problems such as "alienation" and "identity" will continue to preoccupy Americans, for each year more people develop a heightened sense of their own importance. Feelings of isolation and injustice, of powerlessness and oppression, will become more exacerbated among all classes as people expand the enjoyments they consider their due. A people so impressed with their entitlements cannot be expected to revert to similar settings, to codes and conventions that would prevent the ills they now say they suffer. Skeptical toward all authority and made restive by an encap-

sulated existence, Americans have divested themselves of the attitudes required for a more commonplace contentment.

The difficulty is that most Americans are basically no different from their forbears who lived with a minimum of self-created dilemmas. As contemporary citizens have no greater quality or character than did their less literate predecessors, it remains only to say that pursuit of an ephemeral individuality will certainly increase their frustrations. It is a symptom of our age that people invest themselves with grand attributes, even though they lack the talent or perseverance to realize potentialities they have convinced themselves they have. Hence the need for the illusion of individuality. For this fragile myth is the only support that remains for uncertain spirits in their quest for self-respect.

The "Autonomous" Man

The following is an excerpt from an article by Dr. Gerhart Niemeyer of Notre Dame; it originally appeared in the summer, 1974 issue of ***The Intercollegiate Review.*** *Dr. Niemeyer, an Anglican priest, has taught political thought and modern ideologies at Notre Dame for many years.*

If one were to select for our time a single watchword, in the manner of the popularizing paperbacks covering a couple of centuries as "The Age of Faith," "The Age of Reason," or something similar, one might come closest to the target with "The Age of Autonomous Man." The dominant passion of the now generation seems to raise the banner of human autonomy, the news being preached by intellectuals and emotionalists, symbolized in countless signs and gestures, manifested through an appropriate "lifestyle."

As a self-conscious slogan, "autonomy" was not used before the nineteenth century where we find it, in a variety of versions, dominating the works of Feuerbach, Stirner, Kierkegaard, Marx, and Nietzsche. In his deep-probing study of this period, Henri de Lubac has given it a strikingly suitable name when he titled his book *The Drama of Atheist Humanism*, making clear that the intoxicating experience of "autonomy" centered on man's severing himself from God, the ground of being.

If the nineteenth century produced most of the idea systems through which various thinkers sought to secure man's self-reliant glory, the political and cultural manifestations of human autonomy belong only to the twentieth century, breaking out along a broad front in the rebellion — not of the young — but of students, young intellectuals.

ELEMENTS OF A PORTRAIT

A kind of composite portrait of the autonomous man might be drawn by adding up his attributes, or attitudes. Above all, the autonomous man will not be dependent on a Creator. One recalls the representative words of Marx: "A man who lives by the grace of another regards himself as a dependent being. But I live completely by the grace of another if I owe him not only the sustenance of my life, but if he has, moreover, *created* my *life*." One recalls also

Nietzsche's proud exclamation: "If there were a god, how could I bear not being God?" With divinity, the autonomous man also has thrown out any higher norm. The death of God means that "anything is permitted," as Ivan Karamazov concedes in Dostoevsky's novel. Speaking more precisely, norm is absorbed into will.

Nietzsche elevates the will of the superman to sovereignty over all norms, the sole remaining discipline being the "eternal return," a repetition freely willed. With the will in sole possession, gone (or suppressed) is the conscience that used to be taken as evidence of a moral structure of being.

PSYCHOLOGY REPLACES ONTOLOGY

Next, philosophically speaking, we have the denigration of ontology and the substitution of psychology in its place. Ontology, man's rational orientation towards being, nature, cosmos, divine transcendence — all of these have abided at the core of philosophy from the very first. Through two millennia, man has carefully put together and evaluated all the bits of evidence and insight from which he could conclude in what kind of larger reality he found himself set. Equipped with a free, restless, and ever-doubtful mind, man could not exist or act except by mapping out some landmarks telling of the constitution of that reality which he knew he had not created himself.

The present age has disdained ontology. Into the void psychology has moved, the speculative panorama of man's drives, emotional needs, and something called "the unconscious." That which *is* no longer is contemplated; that which one supposedly *feels* or desires now counts as the Alpha and Omega. Two radically opposed premises are relevant to these views. On the one hand we find the inquiry into the beginning. In the beginning, something *is*: "In the beginning — God." "In the beginning was the Word." In a variety of versions, this points to something like a ground of everything that exists, so that life's endeavor would seek to discover the norm of that ground, to re-establish the link to the origin, and to avoid and remove any habit or attitude alienating us from the ground of our being.

The opposite view sees no ground of beginning. It assumes something like an original accident; it fastens its whole attention

rather on the process of coming-to-be that goes on toward ever-increasing complexity, promising to culminate in some sort of perfection. The stream of becoming, and its eventual goal, orient man's activities and aspirations toward the future, the point being to remove and destroy all traces of the past, to free life for the onrushing movement, to be a part of the "upward" thrust. These two orientations constitute the most significant watershed of our time.

IMAGINATION ABOVE KNOWLEDGE

It is the second of these views which goes with the next character feature of autonomous man: valuing imagination above knowledge. Let there be no misunderstanding: imagination is an integral aspect of all knowledge; there could be no science without imagination. For the autonomous man, however, imagination replaces knowledge which to him appears confining, unbending, demanding. Imagination, by contrast, has all the freedom of creating. "Imagination" over "knowledge" is closely related to the elevation of "making" over "acting." The distinction is Aristotle's: "making" brings something into existence that did not exist before and either could or could not exist. An artisan thus "makes" things after his own plan and purpose. "Acting," by contrast, occurs in the midst of things which are what they are by nature; it means choosing conduct, or actions, bearing in mind what befits the natures of men and things.

Man's vaunted autonomy, then, centers on will, imagination, feeling, the subjective, in the name of which norms, hierarchies, and structures of reality are negated. Such assumptions lead to two distinct attitudes. The first may be called the *mega-self*. Here, characteristically, we find the intellectual, or the man of will, who marshalls all available methods, intellectual, organizational, and technical, for the support of his conclusion that "nothing is impossible." The sources of the mega-self are found in the self-deification of autonomous man, along with a blind confidence in both technology and organization, honed and perfected to the point of unfailing efficiency.

THE MICRO-SELF

Alternatively, autonomous man develops an attitude that may be called the *micro-self*. It characterizes the person who, feeling too weak or unenergetic to accomplish a "Mission Impossible," drops

out from the common world of society into his own private world. On a mini-scale, this world consists either of himself alone, or at best of "me and my girl." The scale is so small as to give him a sense of mastery over all, as witnessed by the term used to describe this situation: "life-style." Life-style means, of course, an unbounded freedom to give to human existence any shape, direction, or form, including formlessness, which imagination may dream up. One used to hear: "My right to my opinion is as good as yours." Later this mutated to: "My truth is as good as yours." The present slogan runs, "My life-style is as good as yours." All governing criteria, all norms, and ultimately all distinctions are swamped in the invertebrate subjectivity.

In both the mega-self and the micro-self, the will must be satisfied in that nothing obstructs its mastery. From the soul any limiting norms and any fear of judgment have been cast out; no sense of sin or guilt is allowed any more; any trace or hint of dependence is radically rejected. It is in this light that we must consider the new interest in "religion" that manifests itself in so many different forms at the present time.

RELIGIOUS FLIRTATIONS

It seems that for the most part, this interest is in religious expression rather than in God, or in Christ; one might even call it flirtation with religious flavors, the more exotic the better. One cannot generalize, but it would seem that there is little if any genuine commitment to any faith or discipline or worship behind these flirtations. Moreover, the varieties of religious interest today stem often from totally psychologized persons, which means that what drives them on is not a quest for the ground of being, but the question of what religion could do to one's emotional condition. Truth or reality do not matter where vague emotional surges are sought above all. For the modern autonomous man feels no need of salvation whatsoever, he being his own savior in any case. His own will is his norm, he acknowledges no sense of guilt, and he personally has moved beyond good and evil. Many of the imported cults of our day, then, seem to amount to nothing more than what Pascal called "divertissements," devices to stir up the lassitude of vastly bored souls.

These observations should not be understood to say that everybody in our age can be described in terms of the autonomous man. Many people at present live essentially peacefully in a world that has meaning, structure, and direction. Autonomous men, however, are found in bureaucracies, businesses, laboratories, universities, governments, in sufficient numbers to warrant giving this period their name. We have not to look too far to encounter specimens of this super-race, and when we find one and are curious from where he might be coming, all we have to do is to retrace his steps to the classroom, where unbounded human freedom is taught, as if it were the truth, in many varieties of lectures. In that sense the colleges and universities of our society are the infectious boils on which, surely, the greatest efforts of therapy should be concentrated.

The appearance of autonomous men, then, forces the rest of us to think through the intellectual and spiritual premises of their attitudes; a very great effort of mind and soul is required first to find out in what kind of mental world such people live and how to prevent their attitude from spreading to others. That, however, is the subject of another article.

The New Mood on American Campuses

Excerpted from "The Conservative Student," cover feature of the March 1985 issue of ***Newsweek on Campus.***

If there is one characteristic of today's students that is more startling than any other, it is their apparently relentless anxiety about making it materially once they graduate. The first place it shows up is in attitudes toward higher education itself. One survey (by U.C.L.A. professor Alexander Astin) shows that three out of four freshmen (183,000 responded at 345 schools) go to college because they think it will help them get better jobs.

But the new economic anxiety also permeates the way today's students approach their studies — and is no doubt exacerbated by the rising cost of college itself. "There is a pressure that they are here to study, and that notion can come from their parents," says a recent graduate of Michigan. It also may help explain the drop-off in student activism. "In the '60s, the main attitude was 'Who cares about getting a good job when you graduate?' " says a North Carolina senior. "The student of the '80s is more likely to say, 'I have to study.' "

"PRACTICAL" MAJORS

The clearest mark of careerism, however, is in the choice of a major. For several years, schools across the nation have been reporting a huge surge in business-related and overtly professional studies — and a concurrent decline in the liberal and fine arts. Many students are explicit about choosing courses with a career in mind. According to a Notre dame premed, "I've had a lot of people tell me they would have liked to study English or philosophy, but they've been warned that they won't get a job unless they major in accounting."

As seniors near graduation, they ask for career and placement counselling as never before. At Yale, the University Career Services office often resembles a New York City subway at rush hour: students scramble over each other to get at the bookshelves and filing cabinets containing job material and jostle through the hall-

ways to peer at bulletin boards advertising on-campus interviews. "The atmosphere is distressing," says the Career Services director. "Why are they all so scared?"

STATUS SEEKERS

Some professors and administrators think students are not as frightened as they are status seeking. A political analyst at Virginia (himself a student leader of the early '70s) sees it this way: "They are just out for the bucks — more materialistic than any group in American history. They are used to having everything handed to them on a silver platter." The director of Career Planning and Placement at Berkeley suggests that in the long run the get-a-job fixation could prove socially detrimental. Students with a fast-track vocational approach to higher education, he says, tend to look down on those pursuing a more traditional curriculum as "second-class citizens who don't know what the real world is all about."

Many students think the return of fraternities and sororities is part of the same search for structure and support — in this case, on a social level — that was lost in the '60s when students were rebelling against all things established. Meanwhile, drug abuse seems to be bending under the growing fascination with physical fitness, while alcohol has more than compensated. Weekend binges may be a consequence of the "need for some type of release" from economic and social anxieties, according to a recent graduate of Carleton.

Student Response in the 80s . . .

STYLE VERSUS SUBSTANCE

From an article by Dennis Wall which appeared in the University of Texas Alumni Magazine, Sept./Oct. 1984.

Images of the '50s: Eisenhower, quiet conformity, serious students. Faith in government institutions, confidence that hard work would fulfill the American Dream of comfort and abundance.

The '60s: Growing unrest, dissatisfaction with material life, exploration into the endless variations of identity, with faith in the coming New Age when people would live together in peace and harmony.

The late '60s and early '70s: A culmination of intense anger, thousands of people — many of them students — screaming in the streets, demanding an end to an unpopular war. The government was wrong; the people would straighten it out.

End of the draft, end of the war: Getting down to business, the "Me Decade," jogging, health food, encounter groups and self-help books, faith in the limitless potential of the individual, looking out for number one.

Where are we now? How do college students define themselves? Their hopes and expectations? Their dreams of the future? Has the New Age arrived?

JOB, SECURITY, SUCCESS

Many say we're back to the '50s. Students in 1984 want jobs, security, a self-image that hinges on "success." Business and professional schools are swelled and growing. The house in the suburbs looks appealing again. Designer clothes, high-dollar cars, style and flash are important. Mom and Dad were right after all; money *can* buy happiness.

Students are back to the traditional pursuits. But the '80s are not the '50s. Students are not confident about their futures. "Success" is the goal, but there is an edge to the striving, a desperation to "make it." Students think of themselves as a commodity: profes-

sions are chosen not for the satisfaction they bring but for their marketability. Fear of un- or underemployment is a major motivator.

A liberal arts senior at Texas, reflecting upon the anxiety that drives the people she knows, says: "All my friends are getting out of college and getting their business suits on, but they're all really worried that they won't find a job. I don't think they realize there's something else they can do." She wants to graduate, travel — experience the world — and start a career later. She says that very few of her friends are supportive of such a plan.

FEELING OF POWERLESSNESS

As for political involvement, she "couldn't care less. I don't think there's anything I can do about it, so why should I care?" Again and again, as Texas students speak of political concern, the consensus is a feeling of powerlessness. "What good is my one vote?" asks a finance major. "None of my friends talk about politics."

A sociologist at the University describes the motivation fueling the majority of today's students: "They have a fairly narrow focus on occupational and income prospects, and are less concerned with social issues." The struggle for identity is a major factor now, just as in the '60s. But there is a crucial difference: the '60s identity was rooted in deep social concern and idealism — a belief that Utopia was within reach. Now the obsession with self is tied to nothing. Indeed the individual feels it is futile even to think about one's role in external events. Self is a refuge, a haven from the nonsensical, threatening world. Trivial Pursuit is the national rage.

A poll taken by *U.S. News and World Report* concluded that 30 percent of the students across the country believe there will be a nuclear war in their lifetime. Holocaust. Civilization in ruins. Nothing to be done about it. The best reaction is to ignore it. Trivial Pursuit. What can I control? Myself, my identity. Better get all I can now. Next week may be too late. That is the mind-set of the '80s.

LACK OF LOYALTY

Students are highly motivated to succeed in business and industry, but employers are skeptical. They welcome the return to

the work ethic but say that students have no loyalty to the organization. "You've got to play the game," says a microbiology student. An organization is a means to the self-identity striven for, but the worker does not necessarily identify with the company. What matters is income. Conspicuous consumption. Looking out for number one.

Many factors enter into the present emphasis on accumulating Things. A shaky economy has made financial security less certain. In our society, Things are symbols of success, and thus of security. But over the years, mainly through the medium of television, Things have become something more.

The present generation of students was reared on television. But little studied as yet is its role in identity formation. Imagine staring passively at a screen 4 to 6 or more hours a day for 18 to 20 years. You watch perfect faces, perfect bodies, glittering personalities engaged in dramas designed for adolescents. Problems arise and are solved every half hour. Every eight minutes, perfect smiling faces tell you that you must buy this car or use this toothpaste or you will be rejected. These Things will make you happy; lack of them will make you sad. You learn to value style over substance. Things you wear, things you have, not who you are, determine the value. If you're going to get all these Things, you're going to need lots of money.

CYNICISM AND APATHY

College students are not stupid. They see all around them that style outshines substance. The result is often cynicism leading directly to political apathy. An undergraduate in the sciences suggests that "politics in the '60s was a fad, like Trivial Pursuit is now." The majority of students are on the political fence, unable to accept the ideas, or the sincerity, of either side. Nuclear bombs are called "peacekeepers." Rebels are "terrorists" on one side of a border, "freedom fighters" on the other; both kill children.

Most students are not voting. When they pass booths where small groups advertise political causes, they ask themselves: "What are these people doing this for?" They see the style, but doubt the substance. The causes are written off. Issues dear to both left and right get mixed up within the individual. A recent anti-litter cam-

paign was almost completely ignored. "They think someone else is going to clean it up for them. They think that when the whole world is covered over with plastic, someone else will come along and figure out a way to get rid of it." That, according to a young man wearing his hair New Wave short, an earring in one ear, and "different clothes."

Sociologist and education expert David Riesman recently observed that "the ability of students to conduct a civilized conversation about non-academic but intellectual subjects is declining." A Texas professor reported that only four or five hands were raised in a class of 300 students when he asked how many read any weekly newsmagazine regularly. The only issue that raises the heat at cafeteria tables is the bill before the legislature to raise the drinking age to 21.

One student says of the intellectual apathy of her contemporaries: "I guess they're just all wrapped up in what they're doing." It's as if they were saying, "Here I stand; let the winds of chaos blow where they will." Today's students are pulling aside from the fast-moving world until things get sorted out. Tread water. Stay afloat. Play the game. Don't take it so seriously.

Perhaps today's students look fairly normal after the roller coasters of the '60s and '70s. We notice them because they're a good measure of the times.

This commentary is abridged from the November, 1984 issue of the ***Bulletin*** *of the American Association for Higher Education.*

God and Man at Yale

Excerpted from an article by Thomas Molnar, a member of Yale's Department of Religious Studies, in ***Catholicism in Crisis,*** *Apr.* 1983.

The theme of "God and Man at Yale," to quote the title of William F. Buckley's book of some thirty years ago, is still alive there. Let us consider its present version. At registration time, I was given 34 cards filled out by students interested in my seminar, "The Pagan Temptation." Some of them wrote a motivating mini-essay on the back of the card, indicating the reasons for their interest. Most of the statements were intriguing, and some very well written.

When the first day arrived, six of those who had signed up decided to drop the course when they found out that I was not going to initiate them into pagan cults, songs, dances, and magic performances, but to teach on the level of philosophy, theology, and the necessary historical context. Here was my first indication that "interest in religion" may cover, these days, a multitude of sins.

READY TO LEARN

I am glad to report, however, that almost all who stayed proved to be not only intelligent and curious, but also quite knowledgeable and ready to learn more. Let me acquaint the reader with the main points of my observations about the religious thinking of Yale students, anno 1983. . . .

The system of electives takes a tremendous toll on the student's potential for knowledge. It produces the vaguest of background in history and philosophy, hardly any idea of chronology and events. The most important names are misspelled and wrongly situated on the time scale as well as geographically. Those more thirsty for knowledge are compelled to set out on their own; they begin studying and taking courses haphazardly and end up with an amazing accumulation of narrow, arbitrarily chosen bits of information — together with huge gaps where related and essential knowledge ought to be present to form an evenly distributed culture.

The second observation is that what I would call "religious knowledge" is almost entirely absent. I want to emphasize that the curiosity is there, and once it begins to be satisfied, the flood gates open for it to flow through ever widening channels. . . . The questions and discussions indicated to me a vast reservoir of readiness to plunge into religious studies and to take them seriously.

Thus I come to my third point. Young people are disposed to treat religion respectfully (except for a few exceptions) if it is presented to them with an underlying tone of respect by the professor himself and if he allows it to take its place among the other intellectually demanding disciplines. The occasional snide remark about this or that doctrine allowed me to insist on serious argumentation and reasoning and to show the objector that a long line of prejudices and unexamined notions stood behind his remark.

MODERN PAGANISM

A fourth observation: Paganism hits today's student from all sides, whether as a mere fad or as a spiritual vacuum-filler. Each leader of a sect sells his own variety. We are back in the time of St. Irenaeus, when gnostic schools fought in the market square for new adepts, each displaying his intellectual wares and salvational advantages. The best students today are impressed by scholarship concerning the pagan myths and even integrate them into their studies. Others grab what appears to be a golden opportunity to be rid of the religion they brought from home, and to exchange it for the attractive (because semi-secret) garb of some allegedly pagan cult, most often far removed from the genuine article and revived as the plaything of leisure-consumers.

I do not claim that this is a total picture of religion at Yale, let alone on university campuses in general. But I do suggest that in many cases one can rescue and restore the cause of religion as deserving of serious study among the academic disciplines and connect it with them through scholarship and argumentation.

From an interview with Jeffrey R. Holland, president of Brigham Young University:

Q. What should be the purpose of a university?

A. The broad purpose of the university is to convey the unity, continuity, and values of civilization — to further that which blesses people and to avoid that which damages, hurts, or destroys people. That which blesses includes honesty, the quest for truth, the belief that truth is worth pursuing, and knowing why one should take education seriously.

Q. What about the value relativists who say that there are no absolutes?

A. I disagree with that as violently as Plato did some 2,400 years ago. That was the Sophist position — that you don't have to know truth, just how to be clever. Well, unanchored cleverness is part of our problem in higher education. There *are* values behind which stands the moral force of Western civilization.

Q. Why do you think American universities abandoned the old curriculum that taught those values?

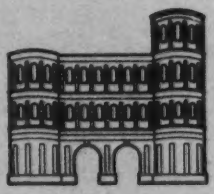
A. I do not think it was conscious. In some cases it may have been overt, malicious, and conspiratorial, but not generally. Mainly it was the inevitable result of specialization. Even at the undergraduate level you see an increasing focus on professionalism and vocationalism. There has been too narrow an application of what it means to be a chemistry or an English major; students are under the mistaken notion that somehow those two have nothing to do with each other. In fracturing the broad base of higher education we have struck at the heart of unified truth and historic values. At the same time, the scientific tone of the 20th century says we will not hold to that which is not empirical. Yet some truths, some ideals, are not subject to empirical data.

— *Education Update*, VII/5 (Summer 1984)
The Heritage Foundation

PART II:

BACKGROUNDING THE UNIV-85 THEME

C) UNIVERSITY EDUCATION TODAY AND TOMORROW



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ROCKFORD COLLEGE DECUS ET VERITAS 1847

Rockford College

Learning in War-Time

The following passage is taken from a talk by C. S. Lewis at Oxford in the autumn of 1939. It was included in ***The Weight of Glory and Other Addresses,*** *which appeared in 1949. Mr. Lewis was active in literature and criticism from the 1920s to the 1950s and he continues to have a large following among young people searching for orientation in a complex age. His views on higher education in war-time are appropriate in this year of commemorations of the end of World War II 40 years ago.*

A university is a society for the pursuit of learning. As students, you will be expected to make yourselves, or to start making yourselves, into philosophers, scientists, scholars, critics, or historians. And at first sight this seems to be an odd thing to do during a war. Even if we ourselves should happen not to be interrupted by death or military service, why should we — indeed how can we — continue to take an interest in these placid occupations when the lives and the liberties of [others] are in the balance? Is it not like fiddling while Rome burns?

Now it seems to me that we shall not be able to answer these questions until we have put them by the side of certain other questions which every [man] ought to have asked himself in peace-time.

The moment we do so we can see that every[one] who comes to a university must at all times face a question compared with which the questions raised by the war are relatively unimportant. He must ask himself how it is right, or even psychologically possible, for creatures who are every moment [on the brink of eternity] to spend any fraction of the little time allowed them in this world on such comparative trivialities as literature, art, mathematics or biology. If human culture can stand up to that, it can stand up to anything. To admit that we can retain our interest in learning under the shadow of these eternal issues, but not under the shadow of a war, would be to admit that our ears are closed to the voice of reason and very wide open to the voice of our nerves and our mass emotions.

TRUE PERSPECTIVE

This indeed is the case with most of us: certainly with me. For that reason I think it important to try to see the present calamity in a true perspective. The war creates no absolutely new situation: it simply aggravates the permanent human situation so that we can no longer ignore it. Human life has always been lived on the edge of a precipice. Human culture has always had to exist under the shadow of something infinitely more important than itself. If men had postponed the search for knowledge and beauty until they were secure, the search would never have begun. We are mistaken when we compare war with "normal life." Life has never been normal. Even those periods which we think most tranquil, like the nineteenth century, turn out, on closer inspection, to be full of crises, alarms, difficulties, emergencies. Plausible reasons have never been lacking for putting off all merely cultural activities until some imminent danger has been averted or some crying injustice put right. But humanity long ago chose to neglect these plausible reasons. They wanted knowledge and beauty now, and would not wait for the suitable moment that never comes. . . . Men propound mathematical theorems in beleaguered cities, conduct metaphysical arguments in condemned cells, make jokes on scaffolds, discuss the last new poem while advancing to the walls of Quebec, and comb their hair at Thermopylae. This is our nature.

INDIRECT VALUES

The learned life has indirect values which are especially important today. Most of all, perhaps, we need intimate knowledge of the past. Not that the past has any magic about it, but because we cannot study the future, and yet need something to set against the present, to remind us that the basic assumptions have been quite different in different periods and that much which seems certain to the uneducated is merely temporary fashion. A man who has lived in many places is not likely to be deceived by the local errors of his native village: the scholar has lived in many times and is therefore in some degree immune from the great cataract of nonsense that pours from the press and the microphone of his own age.

The Crisis of Modern Learning

Following is a condensation of an address given by Dr. Carl F. H. Henry at Hillsdale College in Michigan on Sept. 18, 1983 at the opening session of a convocation on "Imago Dei: A Christian Vision of Man." Dr. Henry is former president of the American Theological Society and also of the Evangelical Theological Society. He has written more than two dozen books, including a 6-volume study of ***God, Revelation and Authority.***

The most sudden and sweeping upheaval in beliefs and values has taken place in this century. No generation in the history of human thought has seen such swift and radical inversion of ideas and ideals as in our lifetime.

At the outset of this century the instructional program of the great Western universities frequently referred to the God of the Bible, the living self-revealing God. Courses in moral philosophy gave prominence to the Ten Commandments and to the Sermon on the Mount, and presented Jesus of Nazareth as the perfect example of morality.

Today, no significant place remains for God or the gods in the university classroom. Courses in science and in history dismiss deity as irrelevant. Psychology texts usually introduce God only as a psychic aberration. Even some religion departments still rumor the "death of God." Philosophy departments are in the grip of post-positivistic analysis and tend to sidestep supernatural concerns; others disown the supernatural and creatively restructure ultimate reality.

NORMLESS DIVERSITY

In the absence of unrevisable absolutes, universities vainly expected that common values would nonetheless integrate modern learning. What we actually have is a normless tolerance of diversity, in which moral absolutes are associated only with totalitarian bureaucracies. A relativistic morality given to self-assertion lampoons the truth that tolerance without norms destroys even tolerance and that democracy without norms invites chaos.

Meanwhile education itself succumbs to pressures to curtail the humanities, a course that would even more abridge the already reduced common intellectual experience of students. These pressures come not only from the side of the physical sciences which are now the *sine qua non* of modern learning, but also from the vocational needs of students. The liberal arts have impoverished themselves by their neglect of enduring spiritual concerns and by their studied exclusion of Judeo-Christian perspective in a radically secular age.

More and more spokesmen from within the secular universities lament the decline of interest in the humanities and the attrition of educational core content that increasingly deprives students of a shared academic experience. They also fault the campuses for indifference to the persistent problems of philosophy, among them the reality of God and the objectivity of moral imperatives. As Stephen Muller, president of Johns Hopkins, puts it, the universities may be producing a generation of "highly skilled barbarians."

At a meeting of the American Association of University Professors shortly after Watergate, some members proposed a resolution condemning the political amorality that precipitated the national scandal. The proposal was quickly withdrawn, however, when someone observed that all major Watergate personalities had attended universities whose faculties are affiliated with A.A.U.P.

PROFESSORS ACCOUNTABLE

If the role of professors does not extend beyond social criticism to involve perpetual vigilance in grappling with and clarifying influential ideas and ideals, are we not accountable, at least in part, for a nation's loss of integrity and moral cohesion?

While the verdict that intellectuals give on God and the good may not decide the ultimate destiny of contemporary culture, it will nonetheless judge their competence as intellectual and moral analysts to whom are entrusted the fortunes of oncoming generations. Academia must recover the conviction and promulgation of shared values, of which in the West that of God has been supreme above all. Unless it does so, the fading space-time relativities will by default replace what was once the vision of God and of the good, and will doom man to mistake himself and his neighbor for passing shadows in the night, transient oddities with no future but the grave.

Our Listless Universities

Following is a condensed version of an article by Dr. Allan Bloom in the Dec. 10, 1982 issue of ***National Review.*** *Dr. Bloom is a member of the Committee on Social Thought and teaches in the College of the University of Chicago. His principal studies are of Plato, Shakespeare, and Rousseau.*

I begin with my conclusion: students in our best universities do not believe in anything, and those universities are doing nothing about it, nor can they. An easygoing American kind of nihilism has descended upon us, a nihilism without terror of the abyss. The great questions — God, freedom, immortality, the good for man — hardly touch the young. And the universities, which should encourage the quest for clarification of such questions, are the very source of the doctrine which makes that quest appear futile.

One suspects that modern thought has produced an artificial soul to replace the old one supplied by nature, which was full of dangerous longings, loves, hates, and awes. The new soul's language consists of terms like *value, ideology, self, commitment, identity* — each carrying a heavy baggage of dubious theoretical interpretation of which its users are blissfully unaware. The new language subtly injects into our system the perspective of "do your own thing" as the only plausible way of life.

The American regime has always attempted to palliate extreme beliefs that lead to civil strife, particularly religious beliefs. The insatiable appetite for freedom to live as one pleases thrives on this aspect of modern democratic thought. To make things work, it was thought helpful that men's beliefs be moderated. There are not absolutes: freedom is absolute. A doctrine that gives equal rights to any way of life whatsoever has the double advantage of licensing one's own way of life and of giving one a democratic good conscience. Now, in feeling as well as in speech, a large segment of our young are open, open to every "lifestyle." But the fatal consequence of this openness has been the withering of their belief in their own way of life and of their capacity to generate goals. A soul which esteems indiscriminately must be an artificial soul, and that is what we are coming near to constituting, by a conscious educational project. This project masquerades as the essential democratic

theory without which we would collapse into tyranny or the war of all prejudices against all. Its premise is that truth itself must be prejudice, or at least treated as such.

MORAL PROBLEM OF DEMOCRACY

The unwillingness to order the soul's desires according to their rank conduces to easy-goingness. This is the moral problem of democracy. Our young person is always plagued by a gnawing doubt as to whether the activity he undertakes is worth anything, whether this end is not just another "value," an illusion that men once believed in but which our "historical consciousness" reveals as only a cultural phenomenon. There are a thousand and one such goals. Since we now know this, we can no longer believe. The veil of illusion has been torn away forever. The substitution of the expression "lifestyle," which we can change at will for the good life, tells the story. That is what I mean by nihilism. Schools once produced citizens, or gentlemen, or believers; now they produce the unprejudiced. People must understand that they are what they are and what they believe only because of accidents of time and place.

The university has no vision, no view of what a human being must know in order to be considered educated. The university's function is to remind students of the importance and urgency of difficult questions about the meaning of life and give them the means to pursue them, rather than letting them go as too vague and undemonstrable. Universities do have other responsibilities, but this should be their highest priority. Humanities is the most dispirited part of the university. Only here are the questions about the good life, about God and love and death at home in the university. Humanists in general are the guardians of great books, but rarely take seriously the naive notion that these books might contain the truth which has escaped us. Try as they may, the humanities will fail to interest if they do not teach *the truth*, even as sciences are supposed to do. Professors of humanities more than any others wonder whether they have a truth to tell. It is small wonder that the student is bewildered about what it means to be educated.

THREE CONCLUSIONS

Three conclusions have forced themselves on me about students, their character and ways: 1) Books are no longer an important part of the lives of students. The old books are still around, but one "knows" that they contain mere opinions, no better than any others. The result is a true philistinism, a soft imprisonment. It means the young have no heroes, no objects of aspiration. 2) Music. The most powerful formative influence on children between 12 and 18 is not the school, not the church, not the home, but rock music and all that goes with it. It is the real junk food. It is not an elevating influence. It foments rebellion against all noble sentiment. 3) Sex. No change has been so rapid, so great, and so surprising as the change in the last 20 years concerning sex and the relations between the sexes. It is in this domain that the listless, nihilistic mood has its practical expression and most affects the life of the students. This has taken place in two stages: first, the "sexual revolution" with its amoral permissiveness; second, the rise of feminism, with its aggressive charges of sexism, its presumption of being on the threshold of a new egalitarian age. There can be no doubt that the sexual revolution plays a great role in dissolving the bonds founded on sexual relationships.

This is what a teacher faces today. I do not say that the situation is impossible or worse than it ever was. The human condition is always beset by problems. But these are *our* problems, and we must face them clearly. They constitute a crisis for humane learning but also reaffirm the need for it. The bleak picture is often relieved by the rays of natural curiosity about a better way: it can happen any time a student confronts a great book.

The Present State of Book Publishing

The following excerpts are taken from a talk by Mr. Henry Regnery on April 12, 1984 at Rockford College in Illinois. Mr. Regnery is the founder of a distinguished publishing house, Regnery Gateway, in Chicago.

The publisher is the man in the middle, with all that this exposed position implies: he is the bridge by which the work of the author is brought to the public. He is limited, of course, by what people will buy and by the critical standards of his time, but within these rather narrow confines, which he is also in a position to influence, there is much that he can do.

The first publishers in the modern era were printers. We think of Gutenberg as the inventor of printing, but he was also a publisher: the concept of the Bible had to be in his mind before he went about the practical problem of producing it. If he went bankrupt, as seems to be the case, he experienced the fate of many publishers whose aspirations go beyond their material means or the receptivity of their time, but the Gutenberg Bible remains one of the great achievements of our civilization.

The early printer-publishers could find plenty of work to keep their presses busy by printing the classics — Caxton in London, the first English printer, confined himself to bringing out editions of Chaucer, Thomas Mallory, etc. — but gradually the separate profession of publisher began to develop and with this the work of the author began to have a pecuniary value of its own.

James Fields, the junior partner and editor of the firm of Ticknor & Fields, which became the leading American publisher of its time, had done some writing of his own, had sound critical judgement, and was seriously interested in literature. He had been impressed by two books of Hawthorne, although neither had been successful, and one day went to Salem to call on Hawthorne to see if he might have something for them. Fields persisted until Hawthorne handed him a manuscript which he said was "either very good or very bad — I don't know which." The resulting book was *The Scarlet Letter* which was published in 1850 in a first edition of 5,000 copies, a large printing for those days, which was sold out at once.

A GREAT CHANGE

What about the present situation of book publishing? To put it as briefly as possible, it isn't good; could hardly be worse, in fact. As an example of how great the change has been in the distribution of books during the last thirty years, let me say something about the publication history of William F. Buckley's first book, *God and Man at Yale*, which I brought out in 1951. *God and Man at Yale* was reviewed by all the major book review publications, more often than not critically, but it was reviewed by *The New York Times*, the *Saturday Review*, *Time* magazine; the *Atlantic* published a long article, and we had no difficulty getting the book into the bookstores. Within a week or two after publication it was on the *Times* bestseller list.

On the basis of my own experience I can say with complete confidence that if such a book were published now it would be almost completely ignored by the influential book reviewers and very difficult to get into bookstores. If faced with such a book as *God and Man at Yale* the buyer for one of the big chains would first of all want to know how much money would be available to them for advertising, and might very well express grave reluctance for ideological reasons to put it into his bookstores — readers, seemingly need to be protected, if not from obscenity, from unacceptable ideas.

If *The Scarlet Letter* were published for the first time today, I doubt that it would be reviewed at all, certainly not, on the basis of their present standards, by the *Chicago Tribune*, *Time*, or *The New York Times*. What used to be called the Republic of Letters, the sense of a community of interest among writers and critics and their acceptance of the responsibility for the maintenance of literary standards, no longer exists. Having seen the publisher at his creative best in the Folio Edition of Shakespeare, for instance, we come, in our own time, to the publisher at his destructive worst. As we are all painfully aware, we live in the era of the dirty book; while many people are responsible — the courts, first of all, then those who buy such books, the booksellers who peddle them, the reviewers who recommend them, the authors who write them — it is the publishers who must bear the ultimate responsibility. But it was those who establish the moral tone of society who got the process under-

way, and for this the universities must accept much of the blame.

REASONS FOR ENCOURAGEMENT

Having taken your time to give you a rather depressing impression of the present state of book publishing and distribution — of the communication of ideas, therefore — it is about time that I say something more encouraging, and there are many reasons to be encouraged and to expect better times.

For one thing the generation now in the colleges and universities is much different from the generation of the sixties. It is significant, for example, that a group of students in Harvard Law School publish an opposition magazine — in opposition to the dominant intellectual fashion — as do the students in the Law School of the University of Chicago; there are literally dozens of such publications appearing in the colleges and universities, all reflecting a very different point of view from that prevailing among the faculties.

Then one must add a flock of new book reviews which are challenging the present sorry state of book reviewing. These show that the old orthodoxy is not only old, but tired, that it is losing its appeal to the rising generation.

The course of history is not pre-destined nor automatic; it is determined by people, by men and women. If we don't like the present state of affairs, it is within our power to change it. In the great world of politics, diplomacy, industry, and trade, books occupy a rather inconspicuous place, but let us not forget that people are motivated by ideas, and books are the principal means by which ideas are given currency and made effective. With the *Gulag Archipelago*, for example, Aleksandr Solzhenitsyn dealt communism a blow from which it will never recover, notwithstanding the armies, navies, missiles, and secret police of the USSR. With all the critical things I have had to say about publishing and book reviewing in our time, let us recognize and rejoice in the fact that—difficult as Solzehenitsyn is for the establishment to accept — his books were published and were reviewed. Because we do live in a free society in which ideas are permitted to emerge and to become effective, whether agreeable or not to those who dominate intellectual life, we are able to influence the course of events, as many are doing in a positive way, and for this we should be grateful.

Computer Technology and Liberal Education

Excerpted from a paper by Leo Linbeck of Dallas, a 1984 graduate of Notre Dame's Program of Liberal Studies, which appeared in the January, 1985, issue of the Program's newsletter, ***Programma.***

Around 1454, I am told, Johann Gutenberg printed the first book by mechanical means — the Bible. Although there are few, if any, accounts of the immediate impact of this technological breakthrough, I would not be surprised if the scholars of the day were up in arms. Before this introduction of the press, all books were manuscripts, each painstakingly copied by a caligrapher. Now his artistry had to give way to boring consistency.

If there were any protesters, however, their voices have long since died out. What modern scholar could object to the printing of books? The introduction of moveable type expanded the potential for education and for scholarship beyond the dreams of medieval monks. Our ability to extend these activities beyond wealthy aristocrats is possible in large part because books can be reproduced in mass quantities at a reasonable cost.

Today we are faced with a technological innovation of comparable impact — the digital computer. Only thirty years ago these monstrous machines filled entire rooms; today a machine of far greater capability is smaller than the average breadbox. With it the most laborious task becomes practically possible. Still, such a powerful technology is not to be blithely accepted; its benefits and shortcomings must be subjected to critical analysis.

FUNDAMENTAL QUESTIONS

At least two fundamental questions must be asked when we are faced with any powerful new technology: Should its proliferation be supported? What is the best way to utilize it? Following is an attempt to answer these questions with respect to the computer.

I believe we should support the proliferation of computer technology. My reason can be expressed in one sentence: Computers make it possible to move beyond the scale of our world without losing either our individuality or our plurality. It is easy to see that a world of four and a half billion people, and even one

country of 230 million, presents problems which are simply a matter of scale. Just to count people of such numbers is a monumental task, much less to provide them with telephone service, to collect taxes from them, or to manage their investments.

Without computers, some unattractive alternatives are at least possible: First, we could be forced to give up our individuality in order to make a large-scale society workable. Was Marx, perhaps, driven to conceive of a "species-being" without personality because he could not conceive of individuality on a large scale in the world of the future? Second, it might be necessary to break societies down into thousands of small, homogeneous parts, each with the same race, religion, or political ideology. Individuality could be maintained in this way and we might even approximate the democratic ideal of ancient Athens. But we would lose the plurality of modern society which often keeps nationality from degenerating into nationalistic chauvinism and the imperialistic drive which Thucydides studied.

The computer can save us from having to choose between these alternatives because it allows enormous tasks to be handled in a routine manner. People can organize themselves in great numbers without forfeiting their individuality or being stifled by problems of scale. I don't think it is an exaggeration to say that the advent of technology makes democracy possible on a large scale.

With respect to the second question, how best to use this new technology, we must realize before we try to answer it that the computer is only a tool and can therefore be useful or not depending upon the person who uses it. A new microwave oven does not a good cook make. If critical thinking and readable writing were desirable before the computer age, they surely do not lose their importance just because we have a new toy. Indeed, the value of a classical education may even be enhanced by it. Let us, therefore, seek a middle ground where liberal education seeks to employ the new technology without abandoning its own principles.

UP TO EDUCATORS

I believe the advocates of liberal education must make the first move in establishing this middle ground. Technology can devour those who do not use it responsibly. If classists do not educate

people on the right and wrong uses of computer technology, a rift will develop between those who command computers and those who are commanded by them. This will eventually produce two classes of people: the automatons and the alienated.

It need not be a difficult task to temper computer technology by means of critical thought. It could proceed in three steps. First, students must be taught that computers are really quite dumb. This will overcome the intimidation they often feel at the thought of taking a course in computer programming, and it will demonstrate the importance of knowing *what* to write before committing ideas to a disc.

Second, since computer languages operate on rigid logical lines, the computer should be employed in teaching elementary logic, the art of straight thinking. Here is a new way to approach a mental discipline which has always been an indispensable element of liberal education.

Third, the computer should be a means to persuade people who consider mathematics something akin to reading Hegel in the original German that it is really a quite simple and approachable subject when it is presented in the context of practical problems rather than theoretical formulas.

The computer revolution is real and it is here to stay; all of us must be revolutionaries or reactionaries. I believe we must be willing to seek out ways of combining the power of this new technology with the principles of liberal education. As Lord Ashby said in his treatise on *Technology and the Academics*: "A student who can weave his technology into the fabric of society can claim to have a liberal education; a student who cannot weave his technology into the fabric of society cannot claim even to be a good technologist."

Danforth Foundation Conference for Faculty Associates

Towards the Third Millennium: Opportunities and Challenges for Higher Education

Sixty teachers at colleges and universities in Wisconsin and Illinois met at Lake Geneva, Wis. on a damp weekend last October to hear and discuss a series of presentations on the conference theme. At the fourth plenary session, two of the teachers expressed their personal reflections. Excerpts follow.

I

The conference theme suggests a uniform "higher education community," a common enough figure of speech. But it is also misleading. There is, for instance, a "common" national environment which all institutions of higher education share. This includes demographic decline, job scarcity, induced careerism, etc. And undeniably there are "common" national policies which impact upon higher education with some uniformity, such as declines in student financial aid.

But of much greater significance than these commonalities is the simple fact that higher education goes on in some 3,000 institutions which are largely separate, distinctively defined, and uniquely purposive. Given that reality, most of the "opportunities and challenges" on this eve of the third millennium must or should involve for all these schools:

1. Coming to know themselves;
2. Articulating that self-knowledge;
3. Finding a constituency thereby;
4. Living out the articulated promises with integrity;
5. Deciding whether new purposes can be found if the traditional ones now seem inadequate.

In a recent interview, James Billington, Director of the Woodrow Wilson International Center for Scholars, decried the loss of shared values and purposive plurality in higher education.* Historically, colleges and universities have had the task of imparting the essentials of the western tradition to the leaders of tomorrow. In

recent times, however, young people have been offered a smorgasbord curriculum which fails to convey their own heritage. Doubtless some of the new disciplines have been enriching, but too often there has been a tendency to create courses of study that contain no genuine educational value. Instead of developing a curriculum that adds other traditions to those of Western culture, the resulting curriculum is emancipated from any tradition at all.

Billington, a former history professor at Princeton, believes that the failure of the universities to transmit traditional values has left the field open to ideologies which become substitute religions. Certain points of view which permeate our academic guilds have become the new values transmitted by higher education in the guise of imparting none.

There is, of course, sharp disagreement even among members of the academy as to what the role of higher education is or should be when it comes to fostering values in a pluralistic society. Bowdoin sociologist Daniel Rossides, for instance, attacks liberal arts education as obsolescent and irrelevant, a hostage of misperceptions derived from our socio-political culture. Rossides believes that the power of education is vastly exaggerated; that in fact it bears little relation to what happens in the world outside (his view is presented in *Change*, April 1984, pp. 14-21, 44-46).

But Notre Dame president Theodore Hesburgh has argued that the future of liberal education is ever more assured by a profound need of our age: to rediscover man and the meaning of human life; to find meaning, purpose, and direction for society and the world. The requisite leadership can only be provided by a person "conscious of his ultimate destiny, his vision beyond time, his idealism that transcends power, money, or pleasure" (*Change*, April 1981, pp. 36-40).

MATURE DELIBERATION

Indeed, liberal education, in contrast to technical or vocational education, is the way to acquaint young men and women with the skills and the outlook needed to deal with the different aspects of reality in a mature manner. It is principally a matter of acquiring mental habits rather than mere information.

Proficiency in the discipline of history would be but one

example. Because historians deal with events that are gone and cannot be reexperienced like laboratory experiments, it is easy to make fun of the results. Henry Ford said, "History is bunk," and Voltaire described it as "the tricks we play on the dead." The great cynical lexicographer, Ambrose Bierce, declared that history is "an account mostly false, of events mostly unimportant, which were brought about by rulers mostly knaves, and soldiers mostly fools."

We need not take seriously such rantings. As long as societies exist and men strive to understand the present with an anxious look to the future, historical studies will be of fundamental importance, whatever their limitations. Above all, history gives us personal strength. As the American historian Carl Becker wrote so poignantly: "The value of history is, indeed, not scientific but moral: by liberalizing the mind, by deepening the sympathies, by fortifying the will, it enables us to control, not society, but ourselves — a much more important thing; it prepares us to live more humanly in the present and to meet rather than to foretell the future."

The opportunity and challenge for higher education in the remainder of this century, therefore, is to recapture the combination of spiritual, moral and civic concerns with the kind of intellectual application that first built this country and made democracy work on a continental scale. What we need, as Billington observed, are different schools teaching different values of authentic conviction, not the monism of indifference which pervades our increasingly conformist, value-less institutions that offer programs or curricula fashioned to popular, not to say whimsical, attitudes and tastes.

— *Dr. Thomas Hachey, chairman,*
Dept. of History, Marquette University

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*The Billington interview is excerpted elsewhere in these pages.
— Ed. note.

II

The thesis I shall defend is that many of the more difficult problems now confronting higher education in America are rooted in the fact that we, both as Americans and as representatives of higher education, are *rich* and we are *democratic*. It follows that some of the most significant challenges and opportunities for higher education in the coming decade lie in the development of more adequate ideas and institutional forms for communicating our ideas about the relationships of education to wealth and to our democratic convictions.

Now let me quickly affirm that I am an active and vigorous supporter of both wealth and democracy. I do not propose that either professors or institutions of higher education take a vow of poverty, nor do I propose that we abandon democracy and return to monarchy. Nevertheless, I do believe that some of the unforeseen and undesired side effects of our wealth and our pervasive belief in democracy are the deeper sources of many problems in higher education.

IMPACT OF WEALTH

Let me begin by considering what our wealth has done *to us* in education as well as *for us*. After World War II, one of the profound shifts in America, which was also absorbed and reflected in higher education, was the acceptance of ourselves as an "Affluent Society." Much was written about the fact that we were no longer as lean, eager to get ahead and hard working as before. Americans began to believe less in some future fulfillment which justified present sacrifices and to believe more in enjoying present rewards and satisfaction — even to the point of borrowing heavily against the future in the interest of the present. These changes in society have been well documented and much discussed. But their presence within as well as their effects upon higher education have been less well recognized and understood.

Now, in the late seventies and eighties, the younger generation seems to believe that at least getting educational credentials, if not exactly getting an education, is the way to wealth, pleasure, success and power. I am indeed somewhat frightened by how much they

seem to believe in this notion that certain types of knowledge are the keys to making money, which is the key to everything else. The frightening thing about it is that they are "voting with their feet," moving in great numbers to institutions and courses of study that they believe provide these money-making credentials and moving away from many areas of learning which have long been considered central to education but which are not perceived as providing credentials for making money. The "revolution" in education that they are effecting is made possible by the conjunction of our ideas of wealth and democracy, and it is the source of many of higher education's present problems.

We in higher education must change many of our ways of thinking about the relationships of money and education. We must put high on our intellectual agenda the task of profoundly rethinking the many important and complex relationships between education on the one hand and on the other such things as money, power, pleasure, success and citizenship. We must better understand for ourselves and better teach our students to understand both the place of money in the web of life and the great value of forms of knowledge that have no financial value. Most disciplines in the humanities and social sciences, and even the history of the fine arts and hard sciences provide insightful and important material that is well worth teaching to young artists, scientists and humanists.

The deeper challenge facing higher education is to reconceptualize the relationships of wealth, education and life and then both to teach these newly-won understandings and to change the structures of education to reflect these understandings. Only in this way can we break through our students' habit of directly equating the value of knowledge with the amount of money that that knowledge will sooner or later help them make.

COMMITMENT TO DEMOCRACY

A second source of many of our difficulties and challenges in higher education is the ever broadening applications of our commitments to democratic ideals in education. For the past two hundred years education in America has quite properly been a primary source for creating and reinforcing the ideas of democracy. But the truth is that education itself is by its very nature not

democratic. No discipline believes that its conclusions can be settled by majority vote. Knowledge of the true, the good and the beautiful is not democratic at all. Nor is the process of transmitting knowledge a model of democracy in action. Students not only know much less in an absolute sense, but more importantly for education, they know less about what it is that they need to know than their teachers do.

In our enthusiasm for democracy, we are prone to forget these fundamental truths of education, and thus allow education to be shaped by those least in a position to know what is educationally sound — students and the general public. They choose their schools, majors and electives to meet these various requirements. Over time, these choices shape the curriculum, the composition of the faculty and the allocation of resources. This is a tribute to how pervasively we believe in democracy, but it also means that democracy, money and the shape of education are indeed closely interconnected. Education is more and more controlled by the "consumers of education," who, these days, seem more and more controlled by the idea that knowledge is for the purpose of making money. And that idea, if not all wrong, is at least not the one shining truth that education ought to convey.

One of the most significant challenges to higher education today is to rethink the fundamental nature and relationships of democracy, education and money. But to get at the confusions and misconceptions, we must first think again and think better about these matters. Then we must find ways of incorporating our "revisions" of education, democracy and economics into our institutional structures and into our teaching. To the extent that we do well with these projects of thought and of institutional rearrangement, our students will learn that education is something infinitely more valuable than merely a means of satisfying economic desires. In teaching them that, we will certainly have served their own best interests, and we may even be giving them better counsel about how to satisfy their economic needs than we seem to be doing now!

— *Dr. J. Keith Keeling, associate dean,*
Rockford College

Joy in the University

The following is an abridged version of a presentation made to a group of first-year students in the College of the University of Chicago in the autumn of 1970 *by John Gueguen, now a professor at Illinois State University, and the managing editor of the English-language edition of* ***Cooperation in Education.***

Raising the subject of joy with specific reference to university life suggests that there is something problematic about it. There is: Too many university people are gloomy, and some are deeply unhappy. Is this because joy is inconsistent with an environment of intense intellectual work? If so, they why do some people find learning to be a joyful experience?

Many students say that they are sad or unhappy because of one or several of the following reasons: anxiety about the future and consequent feelings of insecurity; confusion about personal, or sexual, or racial identity; ambiguity of role expectancy (e.g., academic versus "political" or social activism); financial difficulties; feelings of irrelevancy about what they are studying or doing; frustration of the desire for independence by a prolongation of dependence upon parents or institutions; the "oppressiveness" of "authority" and consequent feelings of alienation; general depression resulting from academic pressure, dissipation and underachievement, or lack of direction and clarity of goals.

FIRST POINT: These are not really *causes* of sadness, or joylessness. Rather, they *result* from it, for properly speaking *Joy is a state of being* — a metaphysical entity. An axiom of philosophy states that "action follows being." This means that what a person *does*, what he experiences, how he reacts to external situations, is in large part a consequence of what he *is* (or is not). Thus we may speak of a state or condition of joyful being (or of joyless being). This refers to the essential condition of a person's spirit or soul, his frame of mind, the orientation of his heart, the whole thrust of his outlook on life, the very core of his characteristic or habitual attitudes.

Metaphysical joy is not to be confused with merely animal or physiological satisfaction or well-being, the natural ebulience produced by momentary stimuli. This is simply a part of the familiar "ups and downs" to which everyone's life is subject. Ordinarily they do not alter a person's fundamental state of being.

Neither is joy to be confused with the kind of euphoria which may be induced by artificial means (alcoholic, narcotic). A person's very "need" for something to prop up his spirits is evidence enough that his true state is far from being a joyful one.

A close approximation to joy — but a form of pseudo-joy nonetheless — is the feeling of warmth generated by sociopsychological devices in group work or interpersonal dynamics. Ordinarily these experiences, valuable as they are, do not reach deep enough or last long enough to alter a person's essential state of being or character. Sometimes they only serve to heighten self-consciousness.

SECOND POINT: The best criterion of whether a true state of joy is present in a person or an experience is the relative absence of preoccupation with self. *Authentic joy is characterized by selflessness.* In physiological, euphoric, or sociopsychological "joy" the self remains the center of interest. There is a narrowing or focusing on the ego. Genuine joy causes the self to recede from a person's main arena. Joy is expansive. The joyful person holds a genuine concern for the others around him and for the work in which he is engaged. He extends to these objects the larger share of his thoughts and plans.

Thus one way of preserving one's joyfulness or of becoming joyful (if one now possesses a joyless orientation toward life) is to broaden one's horizons, to expand one's interests and preoccupations — not to the exclusion of self (which is impossible), but to the enriching and enlarging of one's experiences so that they include a real engagement with a job and with the neighborhood or community.

SELF-FORGETFULNESS

The reason a person's joy increases the more he is able to forget about his own rights, conveniences, likes and dislikes, is that he is able to acquire a truer, more objective view of himself

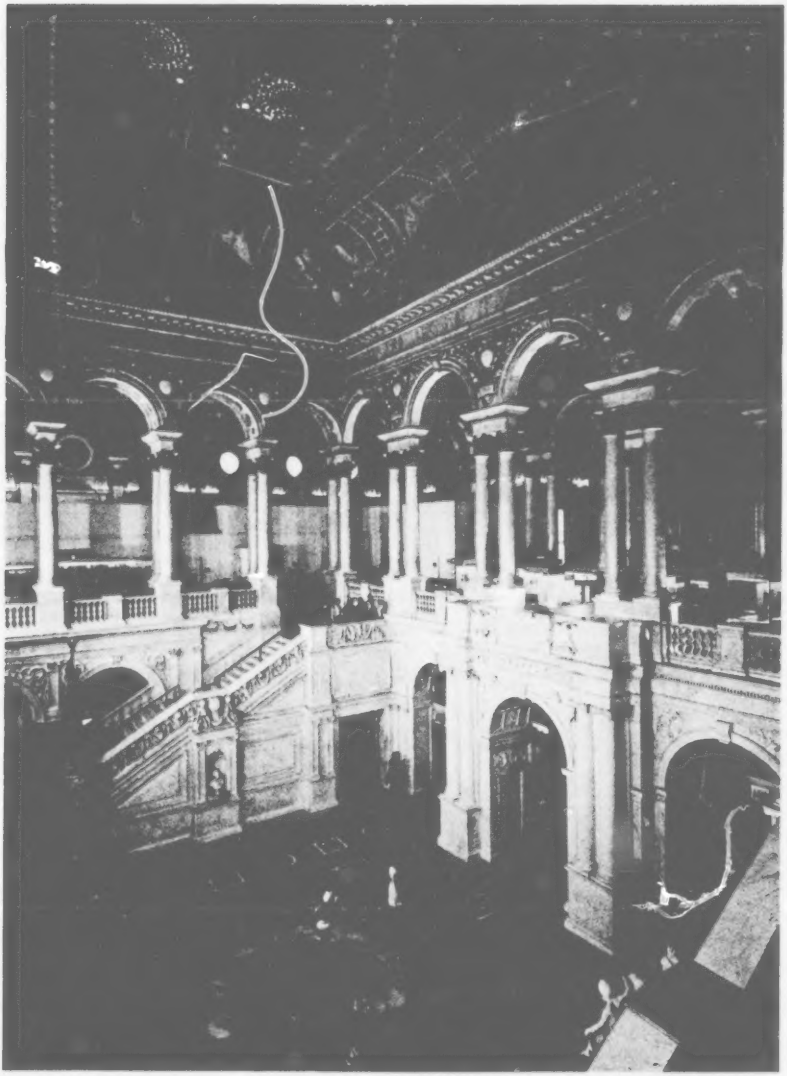
within the larger framework of his community or associations. He no longer sees himself as the center of value in the universe but as just one among many centers of value. This enables him to place his experiences in perspective, and if they happen to be negative or trying, they are not so likely to overwhelm his spirits.

THIRD POINT: Selflessness also makes friendships possible, for genuine friendship requires a community of spirit. *Only joyful persons can make friends and be friends.* Scarcity of friendships in a university community is the *result*, not the *cause* of its general gloominess, of the joylessness of its members.

The same connection between joy and selflessness suggests a FOURTH POINT: It is impossible for an emotionally or psychologically immature person to be joyful, to possess a joyful state of being. *Joy is accessible only to the mature person.* To be sure, children and older immature persons can occasionally and intermittently participate in the experience of joy. But it is so difficult for the immature person to aim the spotlight away from himself — even for a brief time — that he cannot know joy as a permanent condition. To the extent, therefore, that the members of a university community are immature (or at best, *pre*-mature), that community is apt to be a joyless one.

UNIVERSAL FRAME

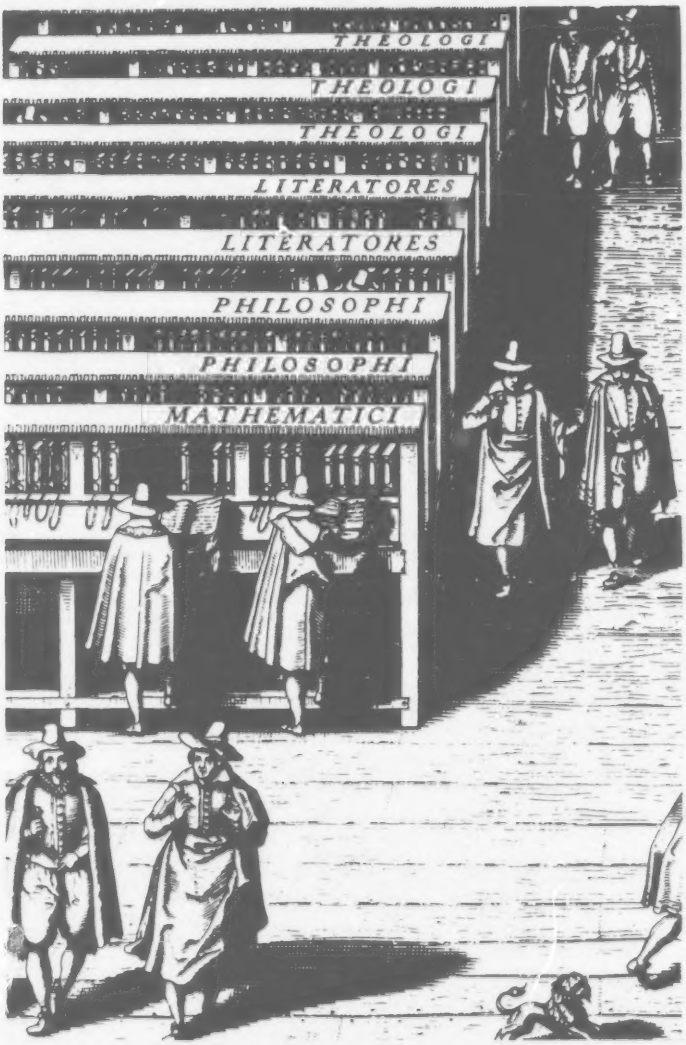
The metaphysics of joy suggests another means of acquiring a joyful state of being: the further expansion of one's center of attention beyond self and beyond community to the universal frame of all creation. Spiritual writers have pointed out that in order for a person "to keep a good heart" he must rightly appreciate the largest context of life. The Book of Psalms is perhaps the best source in religious literature of this expression of the connection between joy and the right ordering of one's life. Joy is inseparable from integrity of character, nobility of action, purity of heart, and ultimately from a daily and hourly grasp of the implications — for oneself and for others — of the fatherhood of God. A university community in which at least the more sensitive members lack this fundamental orientation is apt to be a joyless one.



PART II:

BACKGROUNDING THE UNIV-85 THEME

D) TOWARD RECOVERY OF THE LIBERAL ARTS



Is There a Final Solution to Liberal Education?

This selection is taken from chapter 8 of Professor John Senior's book, ***The Restoration of Christian Culture*** *(San Francisco: St. Ignatius Press, 1983). The author teaches literature at the University of Kansas.*

Controversies in education, as in anything else, are consequences of deeper divisions in philosophy and ultimately in religion. Disputes about general and special studies, the priorities of teaching and research or of the humanities and science reflect the oldest, bitterest warfare in ideas, exemplified in the death of Socrates. Socrates called it the fight between philosophy and sophistry; Aristotelians call it realism vs relativism, because all questions come down at last to the assertion or denial of a reality independent of the mind. Relativism is the religion of the mass-media, including not only newspapers, magazines, books, radio, records, television, but alas, schools, colleges and universities as well, which have become, as it were, the seminaries of its priesthood, turning out the writers, editors, teachers, managers; and in the recent years of its establishment, this relativism has been imposed on everyone with all the inquisitorial force of a fanatical self-righteousness which, contradicting the major articles of its own creed, such as "academic freedom" and "freedom of religion" or "separation of church and state," definitively excludes the realist view and especially its Christian expression which has been dominant in Western Civilization since the conversion of Constantine.

What we call the secularization of Christian culture, including secularization of the Christian churches, is a consequence not so much of the loss of faith among the rank and file of Christians —Gallup and other polls repeatedly over the last couple of decades since the courts have outlawed prayer in the public schools show the large majority want prayer back, and the *latest* poll shows "eight in ten Americans believe that Jesus Christ is God or the Son of God," according to the Evangelical magazine *Moody's Monthly*. It is not the loss of faith among the people so much as the disintegration of reason among the managing classes, the judges, writers, teachers and especially the clergy. Reason is the matter on which the form of

faith works; faith perfects reason in a manner analogous to the way a sculpture perfects stone — but if the stone is pulverized, the form is empty air.

In a common sense way it is true, as Revelation says, only a Fool denies the existence of God. Anyone in his right mind can see that all of this around us and including us is not a sufficient reason for its own existence. Either there is an ultimate Existent (which we call God) who is sufficient reason for existence, or there is no reason for the existence of anything — which is a radical absurdity and radical absurdity is not a reasonable alternative. No intelligent being can act in such a way as to deny its own intelligence; such an act can occur only by a deliberate act of the will darkening the intelligence, a perverse choice for which, as St. Paul said, a person is held responsible and to strict account. There is no choice between God and absurdity because no man can rationally choose absurdity. "The eye", as Wordsworth said, "cannot choose but to see;" and the same is true of the intelligence which sees the intelligible content of reality and the necessity of its ultimate cause.

The beginning and middle of any order is determined by its end. The word "currriculum" comes from the Latin for running a race, and a race makes sense only at the finish line. Education today simply has no finish line. Like the nation itself, colleges and universities are propelled by the demands of the marketplace, pushed around by ideological pressure groups and limited by inertia — they have no definition.

FAILURE OF FINALITY

Even the best colleges, such as the last survivors of the Great Books movement where they read "the best that has been thought and said," in Matthew Arnold's phrase, suffer from a failure of finality, opting for what amounts to the position of the philosopher in Lessing's myth who, when the gods offered him either the truth or the search for the truth, chose the search! Good as reading the Great Books is, even the best Great Books will fail without a certain rule of truth by which the conflicting ideas in the books can be judged true or false.

Even the Great Books movement, so good in many ways, is based upon a false rhetorical assumption: students simply don't

have the prerequisites such an education supposes. I have taught Great Books myself for well over thirty years but have found larger and larger numbers — now the overwhelming majority — of freshmen coming up from the schools who cannot read at anything like the proper speed, by which I don't mean fast, but at the speed where the mental concentration is on the wit and wisdom and even something of the taste and touch of what you might call standard college-level prose and poetry. What you get instead is a painful decoding of hard sentences as if you were reading Latin. The publishers, aware of this, have turned out annotated editions which look like foreign language texts with copious rephrasing into the venacular of television, *Time* and *Newsweek*—Easyspeak.

But even supposing there were a Freshman class discovered by some miracle apt for a Great Books course, still the question of finality remains. Without someone who knows what he is talking about a study of the Great Books and the great ideas they record is at best an intelligent but nonetheless desultory bantering. Learning is not for the sake of inquiry; inquiry is for the sake of learning truth.

MEANS AND ENDS

In this crucial respect of finality the curriculum at some Catholic colleges is superior to the older secular programs they are modeled on; but even so it would be wise for the Thomist philosophers among them to recall the Scholastic dictum that means must be proportionate to ends. The seminar as a means of learning purports to be a dialectical process derived from the Socratic dialogues. Even if this were so — which a glance at Plato's text proves false, and even if there were students prepared for such a course — which a glance at their reading habits proves ridiculous, but even if there were such a dialectic and such students, without the formal lecture and professors who draw not just the question but the right answers out, these seminars slide down into bull sessions in which the strongest bull or the most artful dodger wins; and if such sessions become habitual, they result in arrogant scepticism, which is where Plato's Academy ended. Students need systematic exposition of ideas and hard, daily practice of logical disputation under the controlled conditions of real debate; and, without years of training in gymnastics, music, poetry, art, history, and

in manners, morals and religion, which used to be supplied by Christian homes and schools, the exchange of opinion in Great Books seminars encourages the very sophistry Socrates gave his life to combat. The student learns a critical method with which to demolish the ideas of others without having grasped any reality in the ideas at all and worst of all, if he failed in the meantime to master his appetites and temperament — if he is weak, impatient, malicious, sensuous or indolent — with such critical weapons he is well on his way to Vanity Fair, where you get a PhD. and tenure.

In the sixteenth century when as John Donne said, "new philosophy called all in doubt," a fifth mode of knowledge emerged from the ruins of ancient and medieval thought which one of its brightest practitioners, Montaigne, called the *essai* — in French that means "attempt." Montaigne, a sceptic, was certain that there is no certainty, that intelligence is a kind of play and that truth is always nothing more than an *essai*. In the twentieth century, to make a long story short, as the cultural mood has moved increasingly towards the condition of the leisure state and all forms of activity are increasingly technologized, the essay has, like everything else, become collective. Discussion is our dominant mode of discourse as the committee is of government. As in "percussion" or "concussion," a "discussion" is the striking against each other of several personal attempts at truth, of several personal essays — it is the energetic exercise of several intelligences together trembl. on a darkling trampoline. The most conspicuous loss to thought in such a system is that no one ever listens. All participating minds are hyperactive. No sooner is a phrase flung out than — snap! — a critical question. "What do you mean by truth?" "What do you mean by mean?" What do you mean by what?" According to such discussions, man is the measure of all things, as the sophist said. Niels Bohr, the atomic physicist, summed it up in an appalling confession of philosophical apostasy: "Every sentence I utter must be understood not as an affirmation but as a question."

For the five hundred years since Hamlet pushed it over the brink, Western Civilization has been on the downward path of doubt, where "to be" becomes a question. When Moses asked "Who shall I say sent me?" The Voice in the Burning Bush replied, "Tell them 'To Be' sent you — He Who Is." And that was not *essai*, but certitude, not a doubt but the ground of both Faith and Reason

and the final reason for this strange eventful curriculum called human life.

Suppose that God is not a feeling but a fact. If he exists, that makes a difference, not just about some things but everything, including ethics, politics, science, literature, engineering, business and religion, in a word, the *cursus completus*, the entire curriculum.

From the atheist precincts of Buchenwald, the Gulag Archipelago and the dark, satanic mills of the mass-murder of unborn children in the United States, the final solution to Western Civilization is its extermination. In the intellectual sphere this solution has been the dissolution of knowledge into its specialized departments, class discussions and committees, so that the teacher no longer takes his ideal from Aristotle as the master of those who know, but from Hamlet and Descartes, the masters of those who doubt.

But if God exists, there really is a verb "to be;" verbs assert existence and therefore there are sentences; and if in addition to existing, God reveals and saves, then there are sentences of eternal life and death. And certainly if he exists, *a fortiori* if he reveals and saves, he cannot be excluded from the curriculum.

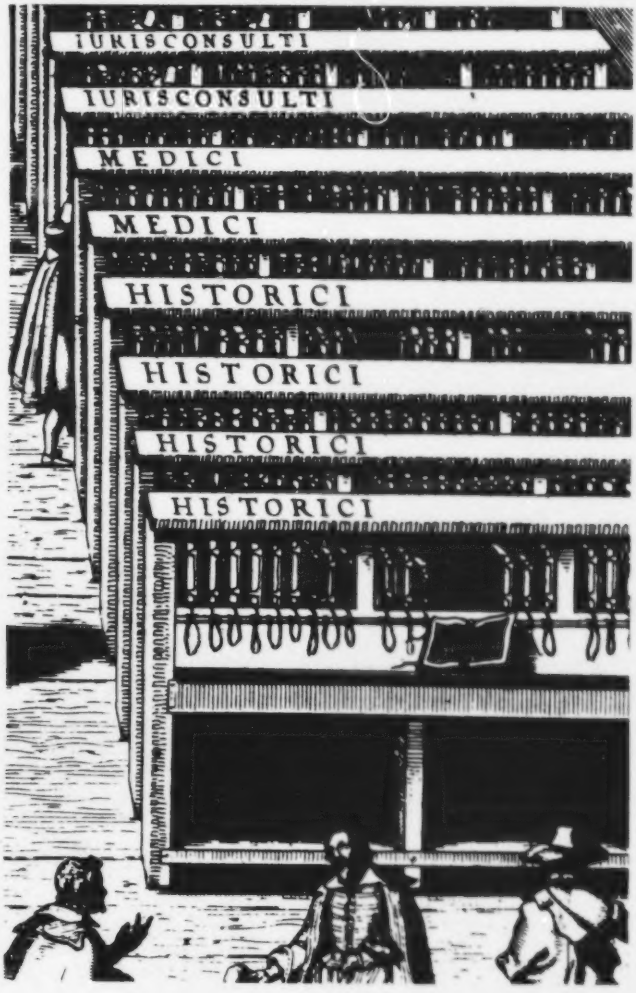
CRISIS IN LEADERSHIP

According to a saying of the Scots, "A fish always rots from the head down." The crisis in leadership today is a national catastrophe. We are suffering under the reign of an ignorant but shrewd bureaucratic mediocrity whose sole attention is always focused on its own advancement, which makes it easy to push out of the way those whose minds are on the job to be done, those who sit up nights pondering the mysteries of physics and the human heart and days wrestling with the restless and reluctant minds of youth.

The university, like business and the nation, desperately needs leaders — and followers — with real knowledge and love of truth, gentlemen, scholars, with something of the solider in them because it will be tough to reverse so many habits of cowardice and weakness, disguised by quantifiable appearances so that the number of pages of printed research regardless of quality is rewarded with highly-paid professorships, grants, sabbaticals, while good teaching is damned with faint praise and token, one-shot schoolboy prizes outside the system of serious academic advancement. The best

teachers in any university rank almost without exception in the lower half of the pay scale, while the worst occupy prestigious chairs.

When a nation takes nothing but material success as its measure of value, it is led by the mean mediocrity which has us in its grip, stifling all initiative as we await the more effective aggression of foreign powers motivated by deeper loves and hates, who are willing to sacrifice their comforts and even their lives for what they believe.



A Report on Humanities in Education . . .

To Reclaim a Legacy

Excerpts follow from the text issued by Hon. William J. Bennett as chairman of the National Endowment for the Humanities in November, 1984. He was subsequently appointed Secretary of the Department of Education by President Reagan. The report summarizes the findings of an NEH Study Group on the State of Learning in the Humanities in Higher Education. That group was composed of 31 teachers and administrators from throughout the United States.

Although more than fifty percent of America's high school graduates continue their education at American colleges and universities, few of them can be said to receive there an adequate education in the culture and civilization of which they are members. The fault lies principally with those of us whose business it is to educate these students.

I. Why study the humanities? I would describe the humanities as the best that has been said, thought, written, and otherwise expressed about the human experience. The humanities tell us how men and women of our own and other civilizations have grappled with life's enduring, fundamental questions: What is justice? What should be loved? What deserves to be defended? What is courage? What is noble? What is base? Why do civilizations flourish? Why do they decline? If ideas are important, it surely follows that learning and life are poorer without the humanities. We should want all students to know a common culture rooted in civilization's lasting vision, its highest shared ideals and aspirations, and its heritage. No culture exists that is ignorant of its own traditions.

II. How should the humanities be taught and learned? We see two basic prerequisites for learning in the humanities: good teaching and a good curriculum. What characterizes good teaching in the humanities? First of all a teacher must have achieved mastery of the material. But this is not enough: there must also be engagement. They cannot be dispassionate about the works they teach. This means that they are moved and are seen to be moved by the power of the works and are able to convey that power to their students —

assuming they are teaching important works. Just as good scholarship is inspired, so must good teaching be.

A GOOD CURRICULUM

A good curriculum marks the points of significance so that the student does not wander aimlessly over the terrain, dependent solely on chance to discover the landmarks of human achievement. The study group identified several features common to any good curriculum:

(1) Balance between breadth and depth. A good curriculum should embody both wide reading and close reading. Students should study a number of important texts with thoroughness and care.

(2) Original texts. Most members believed that the curriculum should be based on original literary, historical, and philosophical texts rather than on secondary works or textbooks. By reading such works, reflecting on them, discussing them, and writing about them, students will come to understand the power of ideas.

(3) Continuity. The undergraduate's study of the humanities should extend throughout the undergraduate career.

(4) Faculty strength. It does little good to require a study of Shakespeare if there are no scholars on the faculty who can teach Shakespeare with insight and contagious appreciation.

(5) Conviction about the centrality of the humanities. The humanities are not an educational luxury, and they are not just for majors. They are a body of knowledge and a means of inquiry that convey serious truths, defensible judgments, and significant ideas.

Based on our discussions, we recommend the following knowledge in the humanities as essential to a college education:

— American students need an understanding of the origins and development of Western civilization, since our society is its product. This understanding should include a grasp of the major trends in society, religion, art, literature, and politics, as well as a knowledge of basic chronology.

— A careful reading of several masterworks of English, American, and European literature.

— An understanding of the most significant ideas and debates in the history of philosophy.

— Demonstrable proficiency in a foreign language (either modern or classical).

AN UNEVEN PICTURE

III. How well are the humanities being taught and learned on the nation's campuses? While the picture is uneven, overall both teaching and learning in the humanities are not what they should be or can be, and they are neither taught as well nor studied as carefully as they deserve to be. Evidence for this is compelling. A student can obtain a bachelor's degree from 75% of all American colleges and universities without having studied European history; from 72% without having studied American literature or history; and from 86% without having studied the civilizations of classical Greece and Rome. The sole acquaintance with the humanities for many undergraduates comes during their first two years of college, and often in ways that discourage further study. The number of students choosing majors in the humanities has plummeted. The decline in learning in the humanities was caused in part by a failure of nerve and faith on the part of many college faculties and administrators, and persists because of a vacuum in educational leadership. A recent study of college presidents found that only 2 per cent are active in their institution's academic affairs.

The study group was disturbed by these trends in higher education. Many of our colleges and universities have lost a clear sense of the importance of the humanities and the purpose of education, allowing the thickness of their catalogues to substitute for vision and a philosophy of education. In order to reverse the decline, the study group recommended:

— The nation's colleges and universities must reshape their undergraduate curricula based on a clear vision of what constitutes an educated person, regardless of major, and on the study of history, philosophy, languages, and literature. College and university presidents must take responsibility for the educational needs of *all* students in their institutions by making plain what the institution stands for and what knowledge it regards as essential to a good education. Colleges and universities must reward excellent teaching in hiring, promotion, and tenure decisions. Faculties must put aside narrow departmentalism and instead work with administrators to

shape a challenging curriculum with a core of common studies. Finally, study of the humanities and Western civilization must take its place at the heart of the college curriculum.

A COMMON LEARNING EXPERIENCE

A few colleges have ignored the common trend in favor of a course of studies in which all students share a carefully designed learning experience (examples: Brooklyn College, St. Joseph College in Indiana, and Kirkwood Community College). The reaction of the students in every case has been overwhelmingly enthusiastic. This proves that the drift toward curricular disintegration can be reversed, that colleges and universities — and not just the elite ones — can become true communities of learning, and that it is possible even in this age of skepticism to educate students on the principle that certain areas of knowledge are essential for every college student.

The solution is not a return to an earlier time when the classical curriculum was the only curriculum and college was available to only a privileged few. American higher education today serves far more people and many more purposes than it did a century ago. This is a good thing. But our eagerness to assert the virtues of pluralism should not allow us to sacrifice the principle that formerly lent substance and continuity to the curriculum — namely that each college and university should recognize and accept its vital role as conveyor of the accumulated wisdom of our civilization. The willingness of too many colleges to act as if all learning were relative is a self-inflicted wound that has impaired our ability to defend our subjects as necessary for learning or important for life.

Restoring the Lost Center of Education

Excerpted from an article by Professor David J. Walsh of the Catholic University of America in ***Thought,*** *December* 1983.

W. B. Yeats's oft-quoted lines, "Things fall apart, the center cannot hold; Mere anarchy is loosed upon the world . . ."[1] have acquired their currency because they so accurately describe the personal and social disorder confronted by modern man. Nowhere are they more true than in the field of contemporary higher education. For it is in the educational process that the confusions and conflicts of a society become visible to an extent rarely revealed elsewhere. The wholesale absorption with the inessential and the headlong pursuit of the instrumental can continue unnoticed, as long as it occurs in the multitudinous commercial, technical, legal, medical, social and other specialized activities carried on within a modern industrial state.

Not so when it comes to the promotion of education. There we expect the communication of purpose and a unifying sense of direction to take place. In the absence of that central recognition of meaning, confusions, reforms, false starts and imcomprehensions abound. Such is the plight of the "multiversities" of higher education today. Their assemblage of incoherent, fragmentary disciplines and subdisciplines has assumed the task of education without any clearer guidance than some vague commitment to methodological requirements within the separate fields. In short, they lack a fundamental conception of the result they want to produce within their students.

THE NATURE OF KNOWLEDGE

The difficulty lies not in the way contemporary universities impart knowledge, but with the nature of that knowledge itself. Deeper than a crisis of education, it is first a crisis of knowledge. One cannot teach what one does not know.

Here we confront the problem at its deepest level. Contemporary educators cannot teach the purpose of human existence because that is a subject universally neglected by the disciplines of

their competence. The determination of ends is confined to the realm of subjective caprice or at best to the light shed from the diffuse illumination of the "humanities."

This brings us to the heart of the crisis. It is in those very disciplines, the formative center of a liberal education where we would expect to find the clearest evocation of paradigmatic human excellence, that its absence is most acute. Education in the humanities has sadly very little to do with the formation of existential purpose, for it has generally devolved into an increasingly irrelevant discussion of "ideas," "theories," methods and techniques.

FORMATION OF THE PERSON

Humanities education, properly understood, has less to do with imparting information than with the inner formation of the person. It is not so much a matter of knowing what is in the "Great Books" as it is of entering into the kind of greatminded vision of reality they materially represent. There is no ethics or political theory, for example, apart from the order of individual and political existence elaborated by the classic philosophers in their responsive attunement to the transcendent Good drawing them from within.

The conclusion at which we have arrived, therefore, is that humanities education is in the final analysis moral education — however shocking this may sound to relativists, enlightened secularists, skeptics, utilitarians, and value clarificationists. But it is moral education in the most fundamental sense of forming the core of the personality, that underlying sense of direction and purpose from which the entire life's pattern of thoughts, decisions and actions arises. No genuine understanding of the humanities is possible without such real personal growth.

The student must become capable of recognizing, at least vicariously, the true moral order of existence. For the larger order of justice and truth, love and mystery, in which man participates through his actions, becomes visible only from the perspective of a willingness to fully attune our lives to its imperatives. Only then can we perceive that order of reality beyond the empirical, beyond the calculations of pragmatic success or failure, which is a revelation of reality at its most profound and enduring point: a glimpse of the eternal itself. Thus the intense moral vision of a Solzhenitsyn, the

radiant center of his whole life's work, can only be understood if we are capable of acknowledging its first principle in the old Russian proverb: "One word of truth outweighs the whole world."[2]

THE TRUTH OF EXISTENCE

In this penetration of the transcendent structure of existence we have reached that level of reality which alone is worthy of the name. It is a sense of being in touch with what matters most: the truth of existence which is constitutive of order for man in this life and beyond. We have arrived at the illuminative center that reveals itself only to those who are existentially open to receiving it; the truth is visible only to those who have reached the moral maturity of being able to acknowledge its order as obligatory within our own lives.

Restoring the lost center of education, therefore, turns out to involve the restoration of man to his own true center. From there he is once again in control of his existence and capable of seeing everything in the perspective of right order.

Having thus overcome the problem of relativism we can also resolve its corollary — emptiness. The answer to the pervasive contemporary search for purpose has been reached in the recognition of virtue as the unqualified primary goal of a person's life. Now the chaotic multiplicity of living can be reordered toward this goal. A guide has been found which is not reducible to a formula, a technique, or a system for the discovery of purpose. It is a guide to living, not through the application of an external definition, but through the underlying commitment which enables us to recognize our obligations in the changing circumstances of life.

The student who has learned this has found a knowledge of purpose that can inform his whole existence, a true defense against the lostness of contemporary culture.

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[1] W.B. Yeats, "The Second Coming," *Collected Poems* (London: Macmillan, 1956).

[2] From this proverb Solzhenitsyn took the title of his 1970 Nobel speech on literature, *One World of Truth* (New York: Harper and Row, 1972).

The Uses of An Education

The following passages are taken from Edmund Fuller's commencement address, on May 20, 1979, at Sewanee Academy, the prep school division of the University of the South, Sewanee, Tenn. Mr. Fuller, chief book critic of the ***Wall Street Journal*** *(where his address was subsequently published), formerly taught English at South Kent School in Kent, Conn.*

Some people have said that yours will be the best-educated generation in the history of the world. It is not true. It is not so much a lie as an error arising from a confusion of terms. Simply by living you are exposed to more kinds of information than any generation that has gone before you. The trouble is, all this is poured upon you as fragmentary, unorganized, and worst of all unevaluated information. It may have a bearing upon education, but it is not education in itself. It is more likely to hamper than to aid real education. It can lead to the junkyard mind more easily than it can contribute to the comprehensive intelligence.

Since the emergence of the human race, each generation has stood upon the shoulders of those before it and thus in some ways has had a larger view. For centuries that involved an almost imperceptibly gradual increase in common knowledge. With the acceleration of scientific knowledge and technical skill in this century, the pace of which in the last 30 years has been such as to raise fears about our psychological and moral ability to cope with it, an astonishing amount of miscellaneous knowledge is available to anyone who owns a television set.

THE SEMINAL INTELLECTS

Yet for all of this, who could think himself the peer of Aristotle, Leonardo, Galileo, or Newton? Who, even among the many brilliantly specialized minds that combined to achieve all this, could singly compete with those remote seminal intellects who seeded the knowledge now yielding fruits beyond their imagining? They were generalists, men capable of knowing almost all knowledge available to their eras. That possibility has vanished. Yet the generalist, the

comprehensively educated person, is more needed than ever and is still possible on redefined terms.

In one aspect, all that I have mentioned can be viewed as an extraordinary advantage to you. In another aspect it makes your schooling a great deal harder. It is possible that you may become the best-informed generation in history — *quantitatively*. It is also frighteningly possible that you could turn out to be one of the worst-educated generations — *qualitatively*. There have been times when far fewer people were educated, but those few received an education in depth unmatched today. You could be cursed with information without wisdom, data without direction.

There is a problem about man's knowledge and techniques on the one hand and his wisdom on the other. Modern man knows more and can do more than his ancestors. In that kind of knowledge we have advanced. But we are not wiser, or more spiritually perceptive, or more artistically creative than the people of either the far or recent past. That possible truth is hard for some today to admit, but it is a necessary confession. In that truth vanishes the childish claim that the history, the art, the sacred writings, the poetry, and the drama of the past are not *relevant*. In naked truth they are more profoundly relevant now than anything that is produced today — which I say firmly even though, as a professional critic of part of our culture, I do not wholly reject it or find its productions wholly valueless.

Scientific knowledge alone is not sufficient for the mind or soul. A chief part of wisdom is moral sensibility. Facts, information, will not give you that. Knowledge unchecked by wisdom and moral judgment is easily corrupted. Our times have demonstrated that repeatedly. I would put the pursuit of wisdom ahead of the pursuit of happiness, for without wisdom we have no chance at all of understanding what it means to be happy — something the present time understands little, for many seem to imagine that drugs and sex and noise and speed and money and power can provide it.

A PIVOTAL GENERATION

Enormous, portentous decisions must be made in your generation. Not that the problems begin with you or will end with you, but many people have an intuition that you are somehow a pivotal

generation between threats and promises delicately in balance, that the next 30 years, during some of which you will be largely in charge, are crucial. As always, in simple times or complex, these decisions involve the good and evil at war in our own souls.

You will all have some role in these decisions, consciously or not, whether you are in business or industry or professions or arts, whether you are dealing with children as parents or as teachers, whether you are opting in or opting out. You will all be involved, some more, some less, by act or by default, in determining the quality of life in coming years. The more educated, the more skilled, and — rarest of all — the wiser you are in moral and humane vision, the more constructive may your role be.

So don't presume that your generation's education is the best. You will have to make it so. I am a hoper. And I believe in grace. If you, and your whole generation, will pursue your education with this vision on into college and graduate school and on through the rest of your lives; if you will walk confident and magnanimous toward your fellows, humble before God, open to the universe, then we need not look with dread toward 2001.

School of Engineering, Trinity College, Dublin.

A Liberal Arts Education Can Be Realized Today

From remarks of Professor Christopher Wolfe, Marquette University, at a seminar sponsored by the Intercollegiate Studies Institute at DePaul University, Chicago, October 27, 1984.

"Liberal education" is easy to define. It is an introduction to the ordered pursuit of the truth about reality. It seeks knowledge of the whole, as against the study of isolated bits of information about the whole. Likewise, the end of liberal education is easy to state. It is knowledge for its own sake, a good in itself (like health), something intrinsically desirable.

Certain obstacles in contemporary life, however, are making liberal education hard to realize. The first of these derives from the nature of liberal education itself. It is an aristocratic enterprise in that it requires prior capacities which are not found in most people today, when the emphasis in education is on the "mass man." Thinking is not easy to do; probably the majority of people have never found it attractive. The size of the task implied by liberal education is also discouraging to most people.

VOCATIONALISM

A second obstacle has to do with today's students. Would-be liberal educators usually encounter an orientation to technical skills, a desire for security, the limited vision of a vocationalism that encases students within the workaday world, unreceptiveness to the most noble, transcendent values, the pressing desire for a pleasant, comfortable life, a disinclination to self-discipline, a life dominated by the passions rather than the intellect, a greater concern to "get things" than to "be someone."*

In the third place, the institution of the university has come to be an obstacle to liberal education. It is presently afflicted by a number of intellectual diseases: relativism, subjectivism, positivism. There is an assumption that we cannot talk about reality as something objective, that we can talk only about how we feel. Then there is the prejudice against the past (historicism) which is fed by

an assumption that the present is the best. Further, academicians usually assume that specialized knowledge is superior to general knowledge. This is probably the main reason why university teachers today are so poorly educated in the liberal sense. The reward structure is dictated by specialization. The result is a compartmentalization of knowledge. No wonder, then, that disagreements over liberal education, its meaning and its location, abound in the very place where it has traditionally been found. Where it is said to exist, we actually find a supermarket — or better, a junkpile — of many separate things without a principle of integration. No wonder students are eager to "get it out of the way" so that they can immerse themselves in "relevant" courses of their intended specialty.

WHAT CAN BE DONE

Can anything be done about this, or has the cause of liberal education become hopeless in our time? So long as anyone is aware that there *is* a problem, so long as a few people recognize the importance and the value of liberal education and set out to pursue it, the situation is not hopeless. There are at least four things such persons can do.

First, develop the intellectual skills needed for a liberal education — principally how to think, and then the ability to give a coherent outline of what one has read. The rule here is "*non multa sed multum*" (not many things but well).

Second, develop the magnanimity (greatness of soul) which is required for one to think oneself worthy of doing great things, of aiming very high.

Third, develop the sociability, the sense of community needed to think and consider these great things in the company of others.

Fourth, see these intellectual pursuits as a part of life; develop a sense of the unity of life which one needs in order to integrate liberal education into the ordinary pursuits and experiences of everyday.

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*According to a recent survey of college freshmen in the U.S., 71% placed "being very well off financially" as their top priority (it was 46% ten years ago), while 44% are primarily seeking "a meaningful philosophy of life" (it was over 80% in the late 60s). This reversal of values has been charted annually by the Higher Education Research Institute at U.C.L.A.

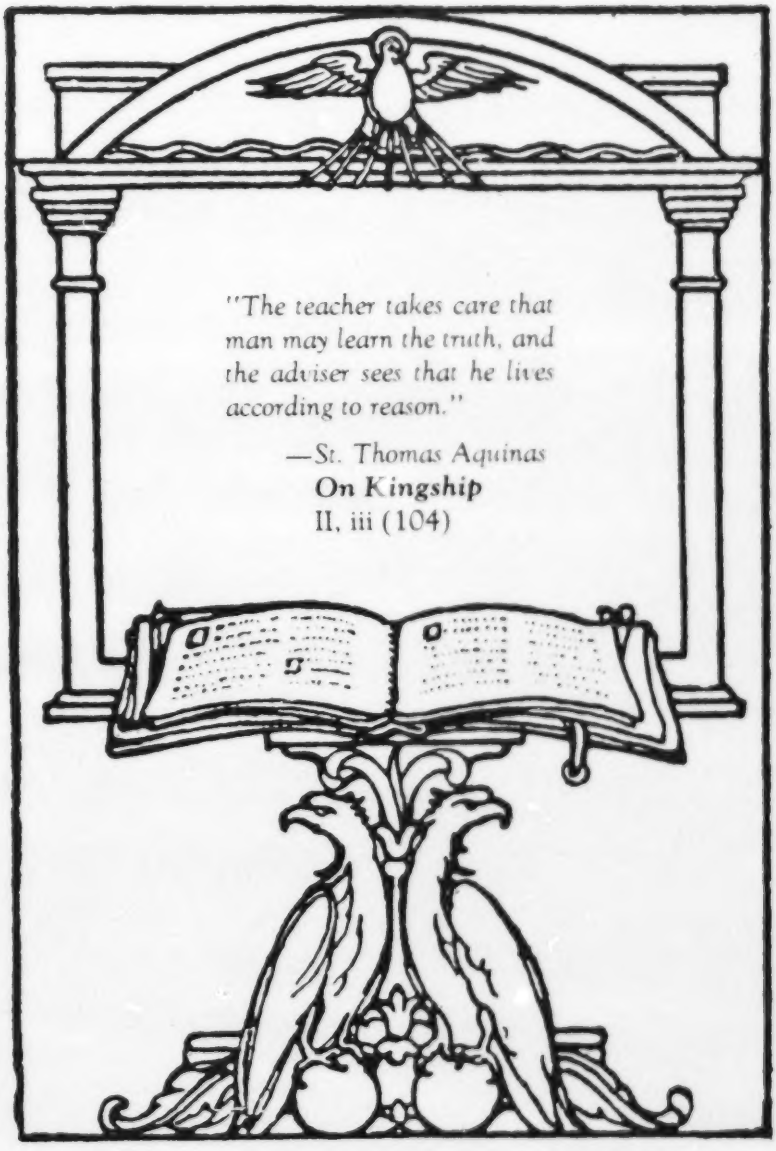
— Ed. note.

Socrate Fondateur de la
Philosophie morale chez les Grecs
mourut l'an du monde 3571
agé de 72. ans
Par la Philosophie il jamais reconnu
Dieu seul, que rien ne glorifie et l'homme se trompe
La mort fut le triomphe de l'éprouve du crime
Et le seul prix de ses veilles
A Paris chez Daumont rue St Martin

SOCRATES

CONCLUSION:

IDEALS AND REALITY



"The teacher takes care that man may learn the truth, and the adviser sees that he lives according to reason."

—*St. Thomas Aquinas*
On Kingship
II, iii (104)

A Vocation to Teach . . .

A Tribute to Michael F. Foley

One of the most sensitive contributions to the faculty survey that formed part of the preparatory study for UNIV-84 came from Professor Mike Foley of Georgetown's History Department. Less than six months after he wrote his response, Professor Foley died suddenly at the age of 44. A year earlier he has been honored by the senior class of the College of Arts and Sciences as their outstanding teacher — for the second time. No other teacher in Georgetown's long history has been so honored.

Father Emmett Curran, chairman of Mike's department, observed in his funeral homily that Professor Foley "considered himself lucky to be doing something he enjoyed so very much. Teaching was his vocation and few have been his equal. He had such a marvelous capacity to sound the depths of the spirits of others, to sense their troubles, their needs." He loved the exchange between Thomas More and Richard Rich in Robert Bolt's play, *A Man for All Seasons*. "Why not be a teacher?" More suggested to the young man. "And if I was, who would know it?" Rich answered. Sir Thomas replied: "You, your pupils, your friends, God; not a bad public, that."

Professor Foley exercised his gift to challenge students, doing all he could "to open their minds and their hearts, to stretch their horizons to truly know the civilization, the tradition in which they half-consciously lived, to confront a world they were so ignorant of, so complacent about."

RIGOROUS INTELLECTUAL EXPERIENCE

But let us hear his own account, taken from his response to the UNIV-84 inquiry: "My main concern is to provide my students —whatever their own professional goals — with a rigorous intellectual experience, an appreciation of the relevance of history to their lives, and an awarenss that a sense of personal values and integrity requires them to participate in society as moral men and women sensitive to the ethical implications of their work and their lives. I try to disabuse them of the idea that the practice of their profes-

sion is separate from the quality of their lives and their obligations to those less blessed than themselves. In short, I place myself, as much as possible, at the disposal of my students, discussing frankly with them the moral dilemmas they will face in modern society and their need for a strong personal code to make the right decisions."

We join Mike Foley's colleagues, his students, and his family in lamenting the passing of "a good man who died young, a man of great wit and intellect, steadfastness and decency . . . a polestar. What a lifetime of living he crowded into two score years. How many persons he touched so deeply. Thank God we had him with us to know his wit and his warmth and his love. God give him rest and raise up others who will walk as this man walked" (from the homily at St. Patrick's Church, Chicopee, Mass., June 5, 1984).

Michael F. Foley
12/12/83

Building the Future of Humanity

From a discourse of Pope John Paul II to young people in Fribourg, Switzerland, June 13, 1984:

Dear young people:

Your statements and questions would require a long discussion. All the problems which you have mentioned are serious ones and reveal your concern for the world and for the Church of today and tomorrow. I cannot reply to all this in the short time available. But I hope that our dialogue of this evening will be continued.

For my part, I would like to dwell on some points which to me seem fundamental and form one with questions asked by youth the world over. I addressed the same problems with the young people of many countries: in Rome, Paris, Lourdes, Vienna, Warsaw, Lisbon, Galway, Cardiff, Boston, Mexico, Belo Horizonte, and Seoul.

The future of the world seems rather gloomy to you. Unemployment, famine, violence, the threat to humanity from the stockpiling of armaments capable of terrible destruction, the economic disparity between North and South, the spiritual poverty which comes with the consumer society in many countries, are as many causes of anxiety and worry.

VALUES AND COUNTER-VALUES

To you, young people, I say: Do not allow yourselves to be disheartened by defeatism and discouragement! You are tomorrow's world. The future depends primarily on you. From us, the elders, you inherit a world which can deceive you; but it has its riches and its miseries, its values and its counter-values. The extraordinary progress of science and technology is ambivalent. It can be used for good and for evil. It can save human lives or destroy them. It can allow a better and a more equitable distribution of the world's goods, or on the contrary, permit a growth of their accumulation by small groups while increasing the misery of the masses. It can favor peace or, on the contrary, threaten humanity with frightful destruction.

Everything depends on the use that is made of the progress in science and technology. Ultimately, everything depends on the hearts of men. It is the hearts of men which must be changed. Various systems which foster injustice and suffering must certainly be modified, but the hearts of men must be transformed at the same time.

Here, dear young people, is the vast project for the world to which you must commit yourselves. Together, work with your hands, your heart, your intelligence and your faith to build a new world where it will really be possible for all to grow and to live in an atmosphere of security and mutual confidence.

The future of humanity is not built on hatred, on violence, on oppression, whatsoever this may be. The future of humanity is not built on the triumph of individual or collective selfishness. The future of humanity cannot be built on a false conception of liberty which does not respect the freedom of others. The consumer society in which we live and the fear of an uncertain future drive one to seek immediate gratification for oneself. One becomes introverted, falling back on one's small personal happiness, on one's emotions, in a circle where aroused feeling is incessantly on the look-out for new sensations which quickly fade away, where there is no reference but to self and to one's pleasures. This is no way to live. This is not the world that you want. It would be a world without hope which empties man's life of all meaning.

SHARED COMMITMENT

Today Christ calls all of you to a genuine and lasting commitment to a fraternal sharing of the material and spiritual goods of which the world is full. And this starts today, in your schools, in your place of work or apprenticeship, in your neighborhoods, in your villages. This starts today with true attention to others and to their needs, with a spirit of service and brotherly help, with a sense of justice, with a readiness to the gift of self. The transformation of the world starts in you and around you today.

But in order to carry out this wonderful task which is your responsibility for the future of humanity, there are some essential conditions. I would like to recall two of them.

To accomplish your mission, you must not live at the surface,

but in depth. You must discover the profound dimension of the human person: the powers of your heart, the value of others, the meaning of events. A superficial existence produces only painful dissatisfaction. Is not this the difficulty experienced by many young people who seek the paths of authenticity? Now, authenticity lies in depth. They are, alas, false depths which drugs give the illusion of reaching. There is a false science, a false freedom, a naive sexual permissiveness; these are drugs as dangerous and as deadly as the hallucinogens.

To find oneself, to accept oneself as one is, to discover the real aspirations of the human person, to know one's talents and one's limitations, to accept them: these are as many conditions for a true relationship with others. And finally, to discover in ourselves and in others the secret presence of God from whom we have our life, movement and being (cf. Acts 17:28) is to discover the source of a new life and a new strength to transform the world. Without me, Jesus told us, you can do nothing (cf. Jn. 15:5).

TO LEARN SILENCE

If you know how to withdraw from noise and to learn silence so as to find yourselves and God in you, you will be able to resist the disintegrating influence of the outer world and the ever renewed inner complicity of your own selfishness. As I told my young compatriots at Jasna Gora just a year ago: " 'I watch' means that I make an effort to be a person with a conscience. I do not stifle this conscience and I do not deform it; I call good and evil by name, and I do not blur them; I develop in myself what is good, and I seek to correct what is evil, by overcoming it in myself" (June 18, 1983).

You will discover God's plan for each of you, written as it is in your very talents and limitations themselves, only through a certain discipline of reflection and silence.

To speak of self-awareness, interior life, reflection and silence is not an invitation to escape from reality, but rather to study it well so as to discover its spiritual dimension. It is not a question then of existing on the periphery of life but of entering into it so as to meet, in faith, the Spirit who acts in our hearts and in the hearts of men.

Our vision of people and of events is too often short-sighted, when we should in fact have infinite respect for every human being

and read at the heart of events the deep stakes involved, values exalted or flouted, the action of the Holy Spirit accepted or rejected by men.

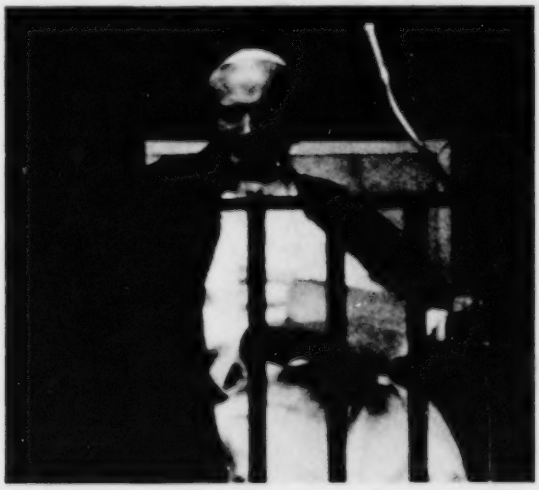
Through Baptism and Confirmation, the Holy Spirit has been given to you. He will guide you in the search for your inner self and for the hidden meaning of events. Be open to the Spirit of Christ: He is the Spirit of truth, and it is truth that will set you free.

What I am proposing to you is sublime. This conquest of your inner self is the key to a life worth living, because it becomes an on-going and extraordinary discovery of oneself, of others, of the world and of God. It is also the way to fellowship among men founded on fellowship with God in Christ and in His Spirit.

. . . Allow me to say this also: Be patient! . . . Each one has his qualities, but also his imperfections and limitations. Must you not first recognize the value of what has already been established, and often at a great price, by those who have gone before you? This is how you will show your maturity.

Yes, dear young people, moved by the Spirit of Christ, try to find depth in a world where everything encourages you to be superficial consumers; get together and form living cells of Christ's Church. You will then become, like Christ, beings who exist for others. With all the young people of the world, you will build a new civilization of justice and love.

May Christ lead you all on His way of truth and of life!



If we have understood the true meaning of human life—as it has been revealed to us by the Faith—we cannot remain content to think that it is sufficient for us to behave well ourselves and not find practical and specific ways to bring others to God.

It is a real obstacle to the apostolate when false respect or the fear of speaking about spiritual things leads us to avoid such topics because they might not go over well in certain environments, because there is a risk of hurting someone's sensibilities. How often that way of thinking is only a mask for egoism!

We don't want to hurt anyone; on the contrary, we want to serve. Even though we are personally unworthy, God's grace converts us into instruments useful to others when we tell them the good news that "God wants all men to be saved and to come to the knowledge of the truth."

Is it permissible to intervene this way in the lives of others? It is necessary to do it. . . . We have a right and a duty to speak about God, about this great human theme, because the desire for God is the deepest expression of man's heart.

Josemaría Escrivá

Christ Is Passing By, *no.* 175
Homily of Aug. 15, 1961

Some Words of Gratitude . . .

A student from Korea, a Buddhist, was able to attend the UNIV-84 congress because of the generosity of a benefactor. Here is part of his expression of gratitude:

> My visit to Rome was possible because of your help. The scholarship which you offered me enabled me to have the most precious time of my life; I had an honorable chance to meet the Pope face to face, and we conversed in my own language. I will never forget that moment all my life. I thank you for this unforgettable moment in my life. I would like to donate $200 to your organization in order to make it possible for other people to share the limitless love which the Pope imparted to me. I am very sure that I will be able to help other students visit Rome in future years because this contribution is only the beginning of repaying what I received from the Holy Father. Still, nothing I can do will ever match the love the Pope is giving to me. I thank you again, and I will pray for you.

Readers who may wish to contribute scholarships to help students attend future UNIV congresses may do so by contacting the Association for Cultural Interchange, 330 Riverside Dr., New York NY 10025.